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ANTI-SLAVERY BUGLE.

"NO UNION WITH SLAVEHOLDERS."

VOL. 2.—NO. 19.

SALEM, OHIO, FRIDAY, DECEMBER 11, 1846.

WHOLE NO. 71.

ANNUAL MEETING

Of the Rhode Island A. S. Society.

This society held its annual meeting in Providence, commencing Nov. 11th, 1846, the proceedings were reported for the Liberator from which we make some extracts.

Thomas Davis and others urged, that the American Constitution is better than that of any other government, and is, in the main, just and equal; that those articles which sanction slavery may be amended or repealed; that they are now made null by the popular will, where anti-slavery opinions prevail; so that they are now of very little importance; and that it is more practicable to operate under the Constitution, and through the government, than to attempt to destroy them.

In reply it was said by Mr. Cheney and others, that however many good things the Constitution might contain, its patronage to slavery was none the less a fact, and practically, that it was a barrier to the freedom of the colored people, not for its good, but evil, and that the fair professions of its preamble could not hide the pro-slavery action of its compromises; that the effort to disprove these pro-slavery features was like an argument to prove the soundness of a tree whose rottenness is visible. Those ingenious arguments might prove the Constitution ought to have been anti-slavery, but they did nothing to prove it so; for the money of its framers, in their debates upon it, the contemporaneous and successive legislation under it, the universal construction of the Courts, and understanding of the people, too plainly prove that slavery finds shelter under that political compact. Under its fostering care, the institution has grown from a comparatively feeble one to a monstrous system which rules the nation, and dictates its policy, and treads down its freedom. The Constitution, so far as slaveholders can use it to protect slavery, is always their shield; but the moment it ceases to serve their object, true to that end, they trample the national compact in the dust, and do outrage upon the rights of human nature. Our rights are not protected by it; our citizens are shot, or hung, or enslaved, or branded because their complexion, or opinions not agreeable to the South; the rights of the press and speech have a thousand times been invaded, the nation's honor defiled, and the interests of free labor prostrated, and what redress is given us by the Constitution or government? The Constitution itself is but the agent of the slaveholders, doing what they did. Though in many of their outrages, the slave-power violates the Constitution itself, yet it has gained the courage and strength to do it through the protection given it by that compact of the States. The law warned the viper into life, which now stings and bites to its prohibitions; but it is the nature, and the government that gave it the power to do that evil, in responsible for these violations of its own laws. In becoming partners in this slaveholding government, we are aiding the slaveholder, and are partners in his guilt. We could not rightfully give it our allegiance or support for a day, much less until it could be amended by a vote of three-fourths of the States. Nor is it necessary for us to vote, in order to change the laws and overthrow slavery, for that will be a necessary result of an anti-slavery public sentiment. To this end, then, should we address ourselves by truth, argument, and noble and free lives.

Mr. Alcott told us we need not talk of disunion, for we have no union now—these are not United States, but dis-United States, and must be so while slavery was an element among them. The afternoon meeting adjourned in the midst of this discussion, and it was continued through a portion of the evening. The attempt brought forth fresh facts from Mr. Buffum and Lucien Burleigh. The latter told us of an assertion of the great revival preacher, Elder Swan, that he would rather be a member of a church of devils, than of a church of abolitionists. Doubtless the abolitionists are quite willing he should gratify his preference; it certainly accords with his pro-slavery sympathies. Mr. Buffum told of a Baptist church in Marblehead where the pews were sold on condition that they should be rented to no one but "reputable white persons." The same church, in having a Sabbath School Celebration, would not invite the Unitarians to aid in it, but sent to Lynn and invited the artillery company to their help.

Mr. Wigfall, a slaveholder of South Carolina, at the invitation of some of the friends present, spoke at much length, giving his views upon slavery, and the slave trade. He is the disciple of the great Nullifier; and he is studiously marked by his master's opinions. He began by telling us he was a "slaveholder," a trafficker in human flesh; "he believed with John Randolph in calling a gourd handle, a gourd handle." He never concealed the character of slavery under the name of "peculiar institution." He called it what it was—Slavery. He said, that if he admitted the premises of the abolitionists, he must come to their conclusions: if slavery is a sin, or an evil, either morally, socially or politically, it ought to be abolished; if slavery would go for abolition, he maintained that it was no evil in any sense. He affirmed it was a humane institution—a blessing to master and slave, and to the country. He denied the truth of the "Virginia abstracts," that all men were created free and equal, and endowed with unalienable rights. No man, said he, is created free—the proper-

ty of our parents until we are of age—and as to equality it is perfectly absurd—men are not born equal in anything, physical, intellectual, moral, social or political condition, and to assert it is to assert absolute nonsense. He defended the African slave-trade as right in itself, though now accompanied with some abuses, resulting from the injudicious attempt to suppress it, and thought it should be regulated by law, that it might be carried on in a humane manner. He denounced the hypocrisy that would pronounce the slave-trade piracy in Africa, and license it at home—and said, if it was piracy to buy and sell slaves there, it was piracy in Washington or South Carolina; but the trade was humane, for it introduced savage and idolatrous people into a land of civilization and Christianity, and both Slavery and the Slave-trade were authorized in the Bible. His whole proof was drawn from the Bible, and his argument proved that he had studied Dr. Wayland and Fuller carefully. He went over the usual commentary on a few passages in the Bible, disposed to make the great law of Love bend to a single text, rather than make the text bend to the spirit of Love. He contended that God established slavery among the Israelites, when they were free from it; that it was no toleration or permission of a long established custom, but the commencement of a system of Slavery by authority of God, and the same was also true of the slave-trade. For this reason, it could not be sin, or an evil of any kind. Jesus Christ never condemned slavery, though always surrounded by it, nor could he have done it, for he is God, and as God, had already authorized the establishment of a system of slavery to continue "forever." Some one asked him if the Bible authorized enslaving blacks. "I do not know," said he, "that it made any difference in color, and we are not at all particular whether they are black or white, provided we can make them work well." He defended the policy of South Carolina in imprisoning colored seamen, as necessary, and asserted that they would never submit to any attempt of the Federal Government to prevent it. Nor would they remain in the Union an hour, if the protection of the National Government was taken from slavery. He was ready for the North to dissolve the Union as soon as it chose.

Mr. Wigfall was a fluent, and at times an eloquent speaker, and had an air of frankness and sincerity about him that almost convinced us, that he had deluded himself into the belief of the monstrosities which he asserted. He had a very unfavorable audience to oppose, and he evidently had but little sympathy from them. He told us that his argument was only addressed to those who believed in the divinity of Christ. To Unitarians he had nothing to say. O, Jesus, Thou Beautiful Lover of Man! what Cruelties and Crimes are done in thy name!

The morning session was closed with this speech. But the afternoon was chiefly occupied by Jona. Walker and Parker Pillsbury in reply. I cannot report these speeches, but will only say, they were worthy of the heads and hearts from which they came. Mr. Pillsbury with great power drew the attention of the audience to the evidence we had seen of the depraving influence of slavery in the spectacle we had just witnessed, of a naturally noble and generous man, blinded and benumbed in his moral sense till he could defend that system of untold cruelty and misery, in a strain of solemn earnestness and with a subdued tone, as though lamenting over the cold remains of a victim who had fallen a victim to vice; he pictured the ruin that slavery had wrought on slave and master, and barrenness and blindness it had sent into his soul, who had done outrage to his nature in defending the crime. He noticed the effect of our false religious teaching, in the moral perverseness of such men who had drunk it in from childhood.

Mr. Wales (a Democratic politician) came upon the stage, and gave a long, frothy and bombastic speech, in favor of political action and the Democratic party in general, and of Mr. Polk and the annexation of Texas in particular. He was followed by two other speakers, when Mr. Pillsbury again took the floor. He alluded to the resolutions just adopted, upon Mr. Rogers, and spoke of the strength of his love for him, and of the suffering and sorrow he (Mr. P.) had endured, in consequence of the late difficulty in relation to the Herald. Mr. Pillsbury slid from this topic to the general subject, and gave a most searching and stringent exposure of the pro-slavery religion of the land, and dissected Doctor Wayland and the American Board with a skillful knife. This brought up Rev. Mr. Fillmore again, who attempted to act as a shield to these pro-slavery divines. Alas! for Mr. Fillmore; he did not know the hazard he ran when he threw himself into the brawny arms of that son of the granite mountains. He received his fill—more than he sought, I apprehend, and then he grew irritable, and behaved as though he had forgotten that it was any part of a Christian minister's duty to exercise the courtesy of a gentleman. Another Methodist minister rose and with the solemn authority of a demi-pope warned the people against us, and then hurried for the door as though he feared that danger lurked behind him.

The following resolutions on the death of N. P. Rogers were introduced by George L. Clark, who spoke briefly in eulogy of our departed brother. He was followed by William Adams, Thomas Davis and Cyrus M. Burleigh. These remarks were all brief, but earnest. While some of the speakers admitted his errors and faults, they felt that a great and brilliant and good man had fallen—had risen—from among us, and in the depth of personal love, they spoke their grief for themselves—their joy for him. The resolutions were then unanimously adopted. Resolved, That, with unaffected sorrow, we received the mournful intelligence of the death of Nathaniel Peabody Rogers. In his

death, Humanity has lost a truthful, loving, earnest and unflinching champion of freedom and the rights of private judgment, whose place cannot be easily filled, and whose fidelity to duty, and gentleness of deportment as well as firmness of purpose and unwavering fortitude, have endeared him to the universal heart of man, "even his enemies being judges," and given him a large and welcome place in our sweetest recollections.

Resolved, That by his mournful death, a brightly beautiful and benignant star has been struck from the glowing constellation of freedom; one that shone by no borrowed light; but by the sparkling coruscations of his own native wit and genius, illuminating the gloomy prison house of bondage, and the more than dungeon darkness of bigotry, and all sanctified error.

Resolved, That we deeply sympathize with the family of our dear departed brother, who, to his now lonely and afflicted wife and sorrowing children, was life and joy and hope, a beam of sunshine to cheer their pathway; who, to them, was the gentlest of the gentle, and in harmony with whose soul of heaven and beauty, they were sweetly tuned. We painfully feel their loss, with our own. To this mourning group, we tender our affectionate and most heartfelt sympathies, delighting to recur to his truthful life, and calm, self-possessed and hopeful death, for such consolations as we or they may need.

Resolved, That while, in love and honor for his fallen champion, we, in accordance with our own spirit and wide benevolence, drop a tear of love and sympathy for all we buckle about us more tightly the harness of reform, and with manly tread, and firmer heart and hand, urge on the contest to its glorious consummation—

"While from his flag, that twines its shivered staff,
To be our watchword and his epitaph—
EXCLUSION!"

Resolved, That the anti-slavery public earnestly look for the promised volume of selections from the writings of N. P. Rogers, and that his numerous lamenting friends will treasure it, not only as an invaluable contribution to the Reform literature of this age, but as an enduring memorial of a great and good man.

From the Anti-Slavery Standard.
Doctor Follen and the Liberty Party.

In the address of the Southern and Western States, held at Cincinnati there is a quotation from an article written by Dr. Follen, in the summer of '36, for the Quarterly Anti-Slavery Magazine, entitled the "Cause of Freedom in our Country."

It is so evident to me that the writer of the address is not justified in the use he makes of this passage, that I feel bound to give my testimony upon the subject, and to state what I am certain were Dr. Follen's real views, for I do not feel free to see his name, and the weight of his character, used in favor of a cause of which I am convinced he would not approve.

The object of the article by Dr. Follen, was to show the strife that always has existed between the principle of freedom and oppression, and how fearful were the encroachments of Slavery in our land. The passage quoted, forms the concluding paragraph, and is as follows:

"If there ever is to be in this country a party that shall take its name and character, not from particular liberal measures, or popular men, but from its uncompromising adherence to freedom, a truly liberal and thoroughly republican party, it must direct its first decided effort against the grossest form of slavery, and the weight of its character, used in favor of a cause of which I am convinced he would not approve.

The writer then goes on to prove that from a sense of this want the Liberty party had its origin. He says "that a party was called for, which was not merely an abolition party, but also a democratic party, aiming at the extinction of Slavery, because Slavery was inconsistent with democratic principles." He calls the Liberty party of '45, the Liberty party of '76 revived. "It is more," he says, "it is the party of advancement of freedom, which has in every age, and will varying success, fought the battles of human liberty against the party of false conservatism and Slavery." The writer then calls on all to join this party.

That there have been many short sighted honest people who have really believed that the Liberty party was what it thus pretended to be, cannot be denied; but now, at this period of its history, there are surely few who do not see that if such was the honest aim of its leaders, they have most lamentably missed it, that if true liberty and real advancement were the objects they were contending for, they have either not been very valiant or have been peculiarly unfortunate in the contest. But this is not the question. It is simply, whether Dr. Follen did really anticipate in these words of his, the formation of such a party as the Liberty party, and whether he would have ever given himself to it.

It is true that he did believe that this country was to be saved by a party, which should be grounded and built upon the everlasting principles of right, which should not rest for its support upon popular men or measures, but upon its uncompromising and consistent adherence to freedom, a truly liberal party, a truly Christian party, which should take its stand on real Anti-Slavery ground, and carry out the principle of liberty in all its consequences.

It was his devotion to this principle that made him oppose the first movement of bigotry and oppression. He saw the approach of a truly pro-slavery spirit in the effort to exclude women from voting, in the shameful purpose, to "throw Garrison overboard," as the phrase was, he, the true apostle of freedom in our land, with whom it was an honor and glory to labor. And why did they wish to cast out Garrison? It was because he was faithful to liberty, and would not bend the knee to clerical, or any other tyranny. He was faithful to the principles which he considered it his duty to maintain. He was faithful to the principles which he considered it his duty to maintain. He was faithful to the principles which he considered it his duty to maintain.

Every one knows that at the time when the Anti-Slavery Society divided, he remained devoted to the Old Organizationists, whom he considered the true adherents to Anti-Slavery principles. He considered them the party of "advancement and freedom;" he knew that they did not seek their own advantage, but that of the slave; he considered them the forlorn hope of freedom in this our degraded land. One of his last acts was a testimony of respect and trust to Mr. Garrison, and one of his last efforts for the good of his little society, at East Lexington, was to request them to listen to Mr. Garrison as the true champion of freedom.

Is it possible that he would ever have joined a party who has denounced Mr. Garrison for his fidelity to these principles? Those leaders have defrauded and vilified a society which has never departed from these principles of justice and freedom, principles for which he was ever ready to lay down his life.

Charles Follen never could have taken part with any man or society of men so recreant to truth and justice. But suppose that all the conduct of the New Organizationists, or Third party, or Liberty party, or whatever name the opposers to the party of "advancement and freedom" may take, suppose that they are fair, and honorable, and manly, and Christian; that they had not taken what did not belong to them, refusing to confess or repent of their dishonest act; suppose they had not been guilty of falsehood, and trickery, and injustice; suppose, on the contrary, that this party had always acted in good faith, that they had respected the rights of property, and the demands of truth and decency; that the good of the slave alone had guided them; that they had evidently sought no advantage for themselves, but by their self-sacrificing lives and conduct had shown, beyond all question, that they were acting in the spirit of martyrs to a holy cause, and that it was evident that the difference between them and their brethren of the old Society was only difference of opinion; would Dr. Follen then have been on their side of the question? I think not; I feel sure of it. Neither do I think that the passage quoted by the author of the pamphlet indicates it. In his address to the people of the United States in '31, Dr. Follen says: "The Anti-Slavery Society is not a new sect or party, coming forward to mingle in the strife of politics or the controversies of religion." This I know continued to be his opinion upon this subject. I have heard him speak of the absurdity of the Abolitionists attempting to form a political party of their own, by themselves, and thereby losing their influence and throwing away their power. He had a great respect for those of his friends who would not vote at all, and the number was much smaller then than now; he, himself, believed in voting, but he thought the only thing for the Abolitionists to do was to endeavor to force one of the great parties to put up a man who should pledge himself to oppose Slavery, and then vote for him; in short, to imitate the policy of the Abolitionists of England. All other political action of the Abolitionists he considered child's play.

On this question, however, his mind was not perfectly settled, he was disgusted with both parties, and saw how little good there was to be done by either.

Dr. Channing's strong expressions with regard to the virtual dissolution of the Union if Texas was annexed, he entirely approved of, and considered them as containing the true doctrine. It is not to be doubted for a moment, that the perpetration of this act, and the continual encroachments of Slavery, would, if he had not before joined the disunionists, have driven him to their ranks.

It is my firm conviction, that he would long since have recognized the justice, the unanswerable power of the arguments which have forced Garrison, Quincy, and Phillips, and others, to this conclusion, and that he would have joined in the very first cry of, "No union with slaveholders."

He did, indeed, from his earliest youth, believe in the possibility of the existence of a party, which should embrace the whole sphere of human action; watching and opposing the slightest illiberal and anti-republican tendency, and concentrating its whole force and influence against Slavery in every form. This party, I think, he would recognize as formed by those who have resolved through evil report and good report, that they will keep themselves aloof from an unholy Government, that sanctions and supports Slavery; and that they will protest in every way in their power, against a Union which enforces upon us the obligation to violate the dearest rights of man, and which, in doing so, agrees to maintain such a covenant as would have forewarned, such bonds he would have broken.

Dr. Follen had great faith in man, in the power of the individual and of nations, to redeem themselves from the very lowest state of degradation; he would not even now have despaired of our unhappy country.

He labored and suffered first in his own country, and afterwards in this as a reformer, he believed in the benefit of such a binding themselves together, for great moral, political objects; he thought a state of society possible, in which every man, through his own efforts, should make himself a model of a perfect state; and thus a reform be commenced which should have no limit. In his mind, and in his heart, he was a true reformer, who have thrown themselves back upon the great first principles of eternal right, and this, his dream, into a reality. May they not be conservative themselves to the law of justice and universal brotherhood, that men shall be won to the cause of God and humanity, and so a true reformation be commenced which shall, of necessity, unloose every yoke and set all the bondmen free.—E. L. F.

From the Liberator.
Farewell Letter from H. C. Wright.

Though the following affectionate and touching epistle was probably intended by the writer, more for my private personal and the relief of his own feelings than for the public eye, yet I feel it to be one of his confiding love and integrity of soul to give it place in the columns of the Liberator.

Brown's Hotel, Liverpool, Nov. 4, '46.
3 o'clock in the morning.

DEAR GARRISON:
You will leave me, in a few hours, for the land where we were born, where is the home of our affections and of our dear families, and where friends reside. It seems very desolate to be left behind. I am wearying together home; but, such is my dread of sea-sickness, I should rather die than cross that tossing ocean again, if the choice were left me. But I shall be in America, (that land accursed of God, and the worst upon earth for man, provided Father has given him a dark complexion,) next summer, if my life be spared. It is a sad thing, that before that time, the American Union—the Bastille of Slavery—may be dissolved, and American Religion, that shields from scorn and execration the vilest criminals that pollute the world, may be repudiated as the direct foe of God and man. I have many things to say, but only a few moments left—these moments, even, I should devote to sleep. But my heart is too full—I cannot sleep. My heart is with you, and with those dear, dear friends you are soon to see.

I want to say to you, that I regard your present visit to this kingdom, and your efforts in it in behalf of Humanity and Christianity, as the most useful and important event of your life. This is a great and a glorious field of operation. The people of this kingdom, and of all Christendom, must be delivered from the dominion of man, and brought under the government of God, before they can be efficient in practical efforts to regenerate and redeem the world. So long as the soul of man feels the influence of an ambitious and designing priesthood, he cannot act simply to please his Maker. The priesthood of this and of all kingdoms serve no purpose but to baptize whatever abominations the States choose to legalize. I reject, with loathing, a religion that tolerates slavery or war; and the being who is worshipped as God by slaveholders and war-makers is allied to war and oppression, and is to me a demon of blood. I would as soon bow to the shrine of Juggernaut, as to that of such a being. Go on, to bring Christian truth to bear on the individual and social evils of the world. My heart is with you, and ever will be, whatever changes may be made in religious opinions on any subject whatsoever, so long as you are faithful to the cause of the oppressed, and so long as you labor for the deliverance of man from the despotism of man, and to bring him into subjection of our common Father. I have no regard for an abstract religion, that has no bearing on the character of man. I have no confidence in a religion that connects man's eternal destiny with observances, with the singing of psalms, making prayers, and going to meeting, at set times, and in set places, without regard to personal character, or with any thing aside from personal holiness. A religion that only regards the relations of man to God, and takes no account of the relations of man to man, and of the duties which grow out of them, is not Christianity. I cast it from me. Go on, then, and work for the practical redemption of the world from practical sin.

My mind has been deeply, and often most painfully exercised by what is called Christianity in Europe. It is a delusion, and not the mission of Him who came to take away sin. I wonder not the people of Europe, as well as of America, become infidels. They must be so, to the popular slaveholding and war-making religion of Christendom, or they cannot be Christians.

It is very, very hard to part with you, under the circumstances. But go and meet your destiny, as it comes up from the hidden future. I shall stay here, and meet mine.—We may both be true to ourselves and to our God. No efforts have been spared, in this kingdom, from my first landing here, to make me out the enemy of Christianity; and I am an enemy to what they call Christianity—to what they call the gospel—to what they call Christ; for as they understand Christ, he is a demon of blood, and not the Prince of Peace; a monster of wrath, revenge and cruelty, and not a God of love manifest in the flesh; and as they understand Christianity, it

All remittances to be made, and all letters relating to the pecuniary affairs of the paper, to be addressed (post paid) to the General Agent. Communications intended for insertion to be addressed to the Editors.

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is a complication of all conceivable crimes, as they are developed in war and slavery; and it stalks over the earth, laden with cannon balls, and bombshells, and Bibles, with swords, muskets, dirks, chains, fetters, and whips. Such is the religion of the Free Church of Scotland, of the Evangelical Alliance, of the State Church, of Protestants and Catholics, as a whole. There is no criminal, who may not find a sanctuary in their altars, and still remain in his sin. Christ is pre-eminently the minister of sin, and not of holiness, as he is set forth by all churches and ministers, who connive at war and slavery, and connive to be recognized as Christians.

And shall not come to the end of oppression; but to the Christ set forth in the person of Jesus, who knew no sin, and in whom no guilt was found; to him who said, "Come unto me, all ye weary and heavy laden—come unto me, and I will give you rest"—and who came to bear our sorrows, and by whose stripes we are healed; to him who came to enslave God in heaven and abolish slavery on earth, and to dash to pieces and consume all customs and institutions that cannot exist without the sacrifice of man—to that Christ, whose mission on earth was welcomed with the song of praise on earth and good will among men, and whose career on earth was closed by the emphatic command to his followers, "put up that sword—to him do I look as the power of God and the wisdom of God, to regenerate and redeem myself and my fellow creatures. This is the Christ, of whom Presbyterians, Methodists, Baptists, Episcopalians, Catholics, and all sects and their priests would say, 'Crosby him! crosby him!' if he were to come among them."

May He who holds the spheres in his hands, and who rides in majesty across the sky, the clouds his chariot, and flying on the wings of the wind—give the winds and waves charge concerning thee! My brother, my heart goes with you—our spirits are one; and the outcries against you, of those who hate the light because their deeds are evil, and their hearts are full of bitterness, do but render you the more to me—for I know you cannot be faithful to man or to God, and not be hated by all wrong-makers and slaveholders and their abettors. By the spirit of war and slavery, in whatever bosom it may dwell, I desire always to be hated—the more intensely, the better; for I may hope I am in the path of duty, so long as I am hated by that spirit. May you never fall so low as to be applauded by slaveholders or their defenders, or by those who justify war with essential principles and practices. Be faithful, be dauntless and valiant for my true master, the lowly being; then he will say unto thee, "Fear not, for I am thy God—be not dismayed, for I am with thee—and all they that speak against thee shall be confounded."

Thine, for death or victory over slavery and war,
HENRY C. WRIGHT.

District of Columbia.

Here is a sample of what we are doing by our laws in the District of Columbia—imprisoning men on suspicion that they have no "right to life, liberty and the pursuit of happiness," and selling them into perpetual slavery to pay their jail fees. The following advertisement is from the official organ of the government, the Union—Herald of Freedom.

NOTICE. Was committed to the jail of Washington county, D. C., on the 5th of July, 1846, as a runaway, a negro man, who called himself John Crow. He is a black, about 5 feet 6 inches high, and about forty three years of age. He says that he is free and was born in Hanover county, Va., and was set free by Mrs. Allen, formerly Mrs. Watson, of said county, and that he lived with Jude and Muir, in Richmond, Va., and that he obtained his free papers in Richmond, in 1833, when a Mr. Hennessy was clerk in the Court. He has had his right leg broken, which has left a large scar upon it. He has a scar on the right side of his neck, which he says he has received since he left Richmond.

The owner or owners of the above described negro man are hereby required to come forward, prove him, and take him away, or he will be sold for his prison and other expenses, as the law directs.

ROBERT BALL, Jailor.
for A. HUNTER, Marshall.

American Slavery.

Motion unanimously agreed to by East Regent-Street Congregational Church in Glasgow, at their weekly church meetings, Thursday, Oct. 1.

Resolved, 1. That we, the members of the East Regent-Street Congregational Church, formally express our deep sense of our obligation as Christians and as men, to do all that in us lies to aid in freeing the three millions of our fellow creatures, unjustly and iniquitously held in a state of bondage in the Southern division of the United States of America.

2. That we have heard with deep regret, that a body of professing Christians has received money from certain slaveholding churches in America, thereby sustaining these churches in their flagrant breach of divine laws; and that, more recently, another would have been inflicted on the cause of Abolition, by an assembly of ministers of the gospel, collected from different parts of the world, who not only failed to condemn by their public act the gross iniquity of slavery, but received as brethren in Christ, those who are immediately or indirectly connected with this infamous traffic.

3. That, with a desire to strengthen the hands and encourage the hearts of the abolitionists of America to the utmost of our ability, in the noble cause in which they are engaged, we embrace the opportunity afforded at this time by the presence of their distinguished and eloquent fellow-laborer, WILLIAM LEVY GARRISON, of tendering our heart-

ty approval of the deal manifested by them in their truly great and philanthropic undertaking, and also of testifying to that gentleman himself, our admiration of his unwearied and successful advocacy of the cause of the slave, and of expressing our earnest desire that they and he, with his devoted coadjutors, may continue steadfast in the good cause, till their efforts are eventually crowned with the most triumphant success.

COMMUNICATIONS.

PROVIDENCE, R. I., Nov. 1846.

DEAR FRIENDS: We have just closed the annual meeting of the Rhode Island Anti-Slavery Society. It was thronged; and was one of the most enthusiastic ever held in the state.

One of the most striking incidents in the character of this society, is, that it still clings most tenaciously to organization; after having avowed itself, as converted, baptized, confirmed, even to extreme unionism, to the doctrines of no organization, Nathaniel P. Rogers. This is most remarkable, inasmuch as organization was, in the last report, the main point of dispute in the controversy between him and the abolitionists of the country, during the latter years of his life.

The Rhode Island society has all the machinery of any voluntary association in the land—and it is in active operation. The president presides—the Secretaries record—the Committee make reports—the Treasurer receives and disburses the funds—the Board of Managers manage and direct—every wheel in the machine plays to perfection. Resolutions of eulogy and panegyric were passed on Mr. Rogers. I am glad of every remembrance of his virtues. Many virtues he had; but it seemed to me, while the society was thus all marshalled and harnessed under one flag, and formed of parliament, that if Rogers could have spoken from the language of another—"Why call ye me master and Lord, and do not the things which I say?" To obey, is better than to burn incense.

If, in the controversy on organization, its foes are in the right, why do their views obtain? Why has not the Rhode Island society, especially, given the world a practical demonstration of the superior advantages of the "more excellent way"? There is not a particle less machinery, or more freedom of thought, and speech, here, than in Massachusetts. Could our departed friend Rogers deem his admirers sincere, while they were taking doxologies to his praise on their lips, and still, with their hands, were doing the very things he wore out his life in denouncing as the worst enemies to the pathway of human freedom?

But we had a meeting not soon to be forgotten. The society professes to abjure the motto—"No union with slaveholders." Still in its action, it has long carried it out. Political action, it repudiated long ago. So too, in separating from all ecclesiastical connections, it has stood for years side by side with the American and Massachusetts anti-slavery societies. Its testimony, therefore, is, after all, in favor of the motto.

The presence, and co-operation in discussion, of a South Carolina slaveholder, contributed much to the interest of the meeting. He was a fine specimen of the "chivalry"—a Lawyer—a Legislator—a Planter—a Politician—a Slave-trader, and the owner of a hundred slaves; and report said he had on the laurels won in six encounters on the battlefield of single combat.

I have never seen a more courteous and honorable disputant. And he was, throughout, consistent and above-board. He said he would not mince the matter, and with manly mouth, talk about the "peculiar institution." It is slavery, said he, and I call it slavery.

And again he said, he would not, like many clergymen, talk about the sin of slavery, its opposition to the bible, and then gloss over the conduct of the slaveholder, and fellowship him as a Christian. Convince me, said he, that slavery is a sin, or against the bible, and I will fellowship no slaveholder as a Christian. I will emancipate my slaves, and help you overthrow the system. Or convince me, he added, that slavery is a civil, social, or political evil, and I will do the same.

The Foreign Slave Trade, he said, was as bad as the Domestic, and no worse. If a man ought to be hung, (he added with great force,) for trading in slaves in Africa, I ought to be, for doing the same thing in Carolina. It was a marvelous, though just confession. Had President Polk done that on the Tennessee coast, which he has long been doing in Africa, he would have been hung, by the laws, as a pirate. And yet, his slave-holding and trading, (more horrible than the African,) was all the recommendation, or real eligibility he could boast, for his office. It makes the difference of life and death, on which side of a fence, or a line without a fence, certain acts are committed. So slaveholders see it, but the government does not.

Our Carolina friend made another avowal, to which the abolitionists of the North would do well to listen. He said they were by no means particular at the South, about the color of their slaves. While once, he

said, only let them be good to work, were quite as good as black. The supreme contempt that curled on his lip as he made this remark, and glanced his lightning eye down the crowded assembly, told more, infinitely, than his words. And, taken in connexion with one other disclosure he made, there can be no doubt about his sincerity, and that of his friends, when they say the working-men of the North are fit only for slaves. He said when South Carolina must submit the decision of the Supreme Court to the decision of the Union, if the decision was against her. I asked him what she would do, if the decision being in her favor, we should refuse to abide by it at the North? Then will dissolve the Union, was his prompt reply. So then, said I, you stay in the Union, only on condition that you can govern, in defiance of the Constitution and the Supreme Court of the United States? Exactly so, said he, in whatever pertains to slavery. Very well, said I, now let the people profit by the confession.

But this letter is too long. It was at a late hour you may depend, when the discussion closed. The interest was immense. Only two clergymen came to the rescue of slavery, and of these, I know the slaveholder was ashamed. Yours truly,

PARKER YILLSBURY.

Mr. Pleasant, Nov. 28, '46.

Dear Friends:

Having just come from a meeting in which the great epoch of the Christian world, the Evangelical Alliance, was extolled loud and long, I feel impressed with the idea of reporting a note or two, the amount of which is as follows:—The speaker took his text from the Old Testament; and in his remarks, he referred to, and sympathized with, (very largely too) the Hebrews, who, some thousands of years ago, endured the horrors of Babylonian slavery. I could not refrain from thinking that the worthy Divine would do well to lavish some of his sympathy upon the three millions of his brethren, who are now in bondage that is infinitely worse than that endured by the children of Israel. But it seems to be a fashion, if not a practice, for the clergy to preach more about, to the ancient people, than to the hearts and consciences of those who hear them. But to the text. In referring to the alliance, he said, "the church never experienced such encouraging signs of prosperity, oneness in sentiment, and unity in action, in accomplishing the end desired, which is the rebuilding of the desolated walls of Zion." I thought the gentleman partly contradicted this assertion; for he immediately after stated that the church had lost all power, in breaking down the hard and rebellious hearts of the sinner; he said, "For while they preached and prayed, sang and exhorted, they sat carelessly by, without any manifest interest for their souls."

But is it true that this great end is to be accomplished by the alliance? If it is, then verily is God false; for, while he declares that "the righteous shall prosper," he also saith, "he who taketh his neighbor's labor for aught, shall weep and howl for the miseries that come upon him." Does the slaveholder portion of America, that constitute a part of that alliance, take their neighbors' labor for naught? I think friend Hoggland would not hesitate to answer in the affirmative. Yet to these men, and this alliance, he looks for the rebuilding of the "desolated walls of Zion." Suppose, then, friend Hoggland, that the worst band of horse thieves that infest the plains of Missouri, had a representative in that alliance, would you look to them for the reparation of this great desolation. Nay, verily. But since they are respectable men—thieves, from South Carolina, Georgia, Texas, &c., you place all confidence in them, and their efforts, to accomplish and effect a thorough reformation in the church! O! Consistency! Will thou, the man of God, thus choke at a gnat, and swallow a camel?

ELI! The policy of combining power, to accomplish a good object, is certainly commendable. But the utility of admitting the vilest system of oppression, into every organized body, especially those who profess to be Christian, I never could comprehend. But whenever organization becomes as corrupt as the American churches are at present, especially on the subject of slavery, they invariably establish themselves in opposition to every thing that does not correspond with their corrupt practice. There is a peculiar power connected with this infernal system of oppression, American Slavery, that other evils, no matter how great, do not seem to possess. Does it seek to incorporate itself into every part of the government? It accomplishes the object. Are its efforts directed against the freedom of thought? All this seems easy to the monster. Does it ask admission into relations that are sacred? So powerful is it in reference to this point, that it not only guides and dictates all that American Christians shall say and do, but we even find this hydra-headed monster, clothed in the robes of sanctity and hypocrisy that its eternal majesty is capable of devising, forcing itself into the alliance, and overcoming every power that arrays itself against it. I do not wonder that the clergy and their accomplices, south, should enslave and extol the alliance; but it does really seem astonishing to me, that those ministers and members north, who profess to be opposed to slavery, in every respect, and to be led by the pure and reasonable teaching of Jesus, which was, "Do

unto others as ye would that others should do unto you," should say one word in the defense of any organization that admits slaveholders, and oppressors, as does the alliance. But they imagine, I suppose as did the doctors in reference to the Siamese twins, that the connection which exists between them is essential to their very existence.

If you consider these thoughts worthy of an insertion in your excellent paper, give it them, and oblige your friend, and fellow laborer in the cause of freedom.

WM. N. DRAKE.

ANTI-SLAVERY BUGLE.

SALEM, DECEMBER 11, 1846.

"I love agitation when there is cause for it—the alarm bell which startles the inhabitants of a city, waves them from being burned in their beds."—Edmund Burke.

Persons having business connected with the paper, will please call on James Barnaby, corner of Main and Chestnut sts.

Anti-Slavery Meetings.

B. S. and J. ELIZABETH JONES will hold Anti-Slavery meetings at Chardon, Geauga Co., Saturday and Sunday, the 13th and 14th.

Munson, Geauga Co., Tuesday and Wednesday, the 15th and 16th.

Kirland, Lake Co., on Thursday and Friday the 17th and 18th.

Painesville, Lake Co., Saturday and Sunday, the 19th and 20th.

Will the friends of the cause please make all necessary arrangements for the above appointments; and as the speakers have no mode of conveyance of their own, they will be obliged to depend on the kindness of the friends of the cause to carry them to the places of their appointments.

SAM'L BROOKE, General Agent.

Anti-Slavery Convention.

There will be an Anti-Slavery Convention held at Chagrin Falls, Cuyahoga co., on Friday and Saturday, the 25th and 26th of December.

B. S. and J. E. Jones will attend and J. W. Walker may also be expected. We hope there will be a large attendance.

SAM'L BROOKE, Gen. Agt.

Letter from the Editors.

The unpleasant weather and bad roads have somewhat lessened the number of our authors; for even among those on whom the editors of the Bugle and the Salem Christian Advocate are some whose abolitionism is not strong enough to face a rainy day, or travel a muddy road. Waifs and Demos can arise from their sick beds, and go miles and miles over the worst of roads, that they may vote for Banks or Hard Currency, as their political preference may direct. Many professed abolitionists are deterred by the merest trifles from bearing their testimony against slavery in a way as much more potent than the bullet-box, as moral power is superior to brute force. Taking, however, all things into consideration, our meetings, thus far, have been as large, or larger than we expected.

At Mecca, the people appeared to be as fearful of infidelity, as they are at the sacred Mecca which the Mahomedan so greatly reveres. Saul, himself, was not more anxious to break down the influence of the infidel Jesus, to persecute his followers into death, and to stand forth in defense of his sect, than are some of the Sauls of Mecca to defend their church, and to malign the character of all who dare question its infallibility. "He hath a devil," was the charge which the Priests, Scribes, Pharisees and Hypocrites of ancient Judea brought against Jesus. "He is an infidel," is the charge which the same class of men bring against the advocates of the doctrine of Jesus. The man or woman who opposes and exposes the corruption of their sects, is straightway denounced as an infidel, and they cry "Away with him! Crucify him! Crucify him!"

In a former communication we related to you the course pursued by Isaac Winslow, the Congregationalist priest at Garrettsville. On our arrival at Mecca, we were informed that Jonas Elliott, a Liberty party priest from Meadville, Pa., had been making similar insinuations and charges, and had edited his hearers there with his remarks upon the infidel sentiments held by S. S. Foster, and had even left his certificate behind him, that Foster had sometime and somewhere, expressed, in private, certain anti-orthodox opinions. This certificate was brought to our attention, that we might admit or deny the allegations it contained. We improved the opportunity to show the people that whatever might be the private opinions of S. S. Foster, they had nothing to do with his anti-slavery doctrines—and as with him, so with all others.

Elder Greene, of Southington, who was present, commented upon the position of the churches, and the course pursued by them. He said it made no difference whether a man was orthodox or heterodox, if he opposed their corrupt practices, he was denounced as an infidel. He had travelled through Portage and Trumbull counties as a Baptist preacher, and had assisted in the organization of many churches there; and although he had not changed his theological opinions

for twenty years, yet as soon as he took the ground of consistent action against slavery, he was accused of infidelity. A few weeks since a council of the Trumbull Association attempted to prove this charge, and to show that the members of the church of which he was pastor were infidels. This was the way they did it. Stephen S. Foster is an infidel. Elder Greene associates with Stephen S. Foster, therefore he is an infidel. Elder Greene's wife and son Richard, and Peter Fales and his wife and son, and other members of the church at Southington associate with Elder Greene, therefore they are infidels.

Some of the members of the Trumbull Association, said the speaker, are very anxious to establish the fact of Elder Greene's infidelity—to prove him one with whom they ought not to associate; but who, he asked, are the men with whom they do associate—who are they with whom they hold Christian fellowship? A Baptist minister in Tumbull county, took possession of another man's wife and child, and lived in adultery with the woman! The members of the Trumbull Association fellowship that man; he is not too infidel for them. If, instead of this, he had labored for the overthrow of that system of wholesale adultery which the churches have built up in the South, he would probably have been denounced as an infidel. Another member of the Association took a young woman into his family, who became the mother of a child, of which he was the father; that man was afterwards appointed Deacon, and without making confession to the church! If, instead of this, he had labored to destroy that system which leaves woman without protection for her virtue, he would probably have been denounced as infidel. Such continued the speaker, are the men who are recognized by the Trumbull Association as good acceptable members. And the Baptists are no worse than the Methodists and Presbyterians. It is the members of these and other religious sects who sustain slavery—who give it a support without which it could not long exist.

Although the above testimony in regard to the Baptist church came from an orthodox Baptist minister, we suspect it will be no better received by the seceders than if uttered by a heretic, for it is the truth they dread, and it matters not who utters it. They are as hard to please as the sailor, who, whilst being flogged, cried out to the boatswain, "strike higher, strike lower, strike higher, strike lower," with the vain hope of finding a place where he might be whipped and not be hurt.

You are doubtless somewhat acquainted with the position of our friend Greene and the members of the Baptist church at Southington. There has recently been a division among them; those who remained with the pastor will not commune with a slave claimant; or with any one who does commune with him; and so far as we could learn, not a single member of the church gives support to the U. S. government. Elder Greene told us he had not questioned them personally upon this point, but that he believed none of the members were voters. He has himself been an abolitionist for a long time, was a Liberty party man. He preached a good deal against slavery, but so far as he can convert, never succeeded in making any converts until he adopted the Union doctrine. He is giving, through the columns of the Bugle, some account of the opposition with which the church at Southington has had to contend, of the proceedings of the heathenizing councils approved by the Trumbull Association, and other matters connected with its anti-slavery struggles.

None have been more eager to raise the cry of infidel against anti-slavery reformers, than the Evangelists of Oberlin, who are so extremely unevangelical themselves, that the stamp of infidelity or heterodoxy has been branded upon their own foreheads by the self-ordained defenders of the orthodox faith. They have been most severely flagellated for heresy—and piteously have they complained of it—and now, while their backs are smarting from the lash, they seize the whip and apply it with right good will to the shoulders of comeothers. It is, however, some consolation to know that they think them worthy of so much notice. The keen vision and native nobility of the Oberliners has enabled them to understand that the young Hercules of comeotherism must be destroyed, lest with his club of truth he dash to pieces the pro-slavery religion and government of this land. But like the fabled demon of olden time, comeotherism, even in its infancy, will strangle the serpent which sectarian enmity has sent to destroy it. The recent attack upon Disunion principles in the Oberlin Quarterly, from the pen of Professor Piome, is but one of the many proofs of their advancement. And then such an attack—not a scattering fire of distant musketry, but a full discharge of artillery. The Oberlin Evangelist had before fired an occasional shot, but it appears without producing the desired effect, so the heavier metal of the Oberlin Quarterly Review is brought to bear upon them. Though not kindly intended, it will aid the Disunionists in their labors, for others will see in its admission that their doctrines are not unimportant, or that measures so insignificant as some have pretended. Men do not use nine-pounders to shoot black birds.

Knox.

New Lyme, Dec. 6th, 1846.

PITTSBURGH CHRISTIAN ADVOCATE.

This paper is published for the Methodist Episcopal Church—its editors are Wm. Hunter and Elijah Bates.

As this paper is the organ of the M. E. Church, it is not only the organ of slaveholders, but also of slave-claimants living in Maryland and Virginia, who are members of the brotherhood, and among these are some of those who maltreated, robbed and enslaved Frederick Douglass. Last week we published the following scrap, which has been going the rounds of the political papers:

FREDERICK DOUGLASS.—The Salem Observer learns that the friends of this fugitive slave in England have raised the sum of \$750, which has been brought to this country in the "Acadia," to be sent to his former master, that he may not be forcibly taken back to bondage by the slaveholders.

The Pittsburgh Christian Advocate of December 2d, the first organ of any pro-slavery sect, which we have seen refer to this report, has the following, among its editorial items of news:

The friends of Frederick Douglass in England, anxious that no wrong should be done to his master in this country, and recognizing his claim to the services of Douglass, have sent him \$750, his supposed value.

Every one who is not the mere creature of that sect, can see at a glance, that this is a vile and infamous attempt to shield the Methodist Church from odium—to try to prevent it from becoming "a stench in the nostrils" of all good men. Pittsburgh Christian Advocate indeed! Why it is essentially a *then* advocate; and if the report be true that this sum of money has been sent over, it is to the Salem Observer, from kidnapping and then "dragging him back" to murder him—to pay those Methodists as black mail is sometimes paid to bandits, or as the European nations used to pay the Algerine pirates, or rather to buy them off from committing piracies upon their merchantmen.

We presume that there is scarcely a political paper north of Mason's and Dixon's line, so infinitely false, and so debauched in morals, as to put the face upon this transaction. (If it is true the money is sent,) that the Pittsburgh Heathen Advocate has done.

To show what Fred. Douglass and his friends in England, think of the slaveholders, and these thieving Methodists in America, we publish the following long account of a meeting in England, for which we bespeak a careful perusal.

From the Durham Co. (Eng.) Herald, Sept. 25. American Slavery.—Public Meeting at Sunderland.

On Friday evening, a meeting was held at the Athenaeum in this town for the purpose of hearing an address from Frederick Douglass, a runaway slave from Maryland, America. The large hall was well filled, and the proceedings excited the deepest interest—particularly Mr. Douglass' speech, which was replete with thrilling statements, fervid denunciations, and stirring and eloquent appeals. We have rarely listened to an orator so gifted by nature, and never to a man who more thoroughly threw his whole heart into the work in which he is engaged. On the platform were the Mayor (Robert Brown, Esq.), Caleb Richardson and T. J. Blackhouse, Esq., Councillors Thompson and Morley. Mr. John Hills, Mr. James Hills, and other gentlemen.

The Mayor, having been called to the chair, opened the meeting with some excellent introductory observations. After observing that there is no country in which the great question of civil and religious liberty is so well understood as in Great Britain, he said—"I should be very far from wishing to convey the idea that even in this country, our country the ideas are placed on such a high as to prevent the necessity for the watchful eye of public opinion to prevent encroachments, for in my judgment it is in the very nature of power to seek to enlarge it; and however our aristocracy may be lauded as prudent, wealthy, and in many instances highly intellectual and benevolent, I am sorry to say the liberties of this country could not be entrusted even to them unless in conjunction with our popular, elected and faithful House of Commons. (Applause.) I am not aware that there exists any material difference between the state of society in Great Britain and America with respect to the question of civil and religious liberty so far as regards the free inhabitants, but upon one point there is a great difference. With respect to the inhabitants of this country I have the happiness of being able to announce that the Summer sun of England never pours its meridian splendour beams upon one solitary slave. (Applause.) Whatever may be said with reference to the laboring classes of society—however they may crouch beneath the burden of a cruel taskmaster; however sometimes they may have hard work, little wages, poor fare, and great domestic embarrassment, whenever they retire from the toil of their labor to their domestic hearth they may each of them say, "I can look upon my wife as my own and my children as free," and cursed be the ruthless hand that dares to attempt to sever ties so tender, and bonds so sacred. (Loud applause.) I am sorry that I cannot make the same statement with regard to you other land across the Atlantic, one of the fundamental principles of whose constitution is, that all men possess equal rights. No principle can be more noble than this, and no inconsistency can be greater than for any country to maintain this principle as the basis of republican institutions, and at the same time live every day in its practical violation. The specific object of this meeting, is to bring the force of public opinion in this country to bear on the state of society in America. For this purpose I introduce to you Frederick Douglass, who has been introduced to me as a runaway slave. I lay especial emphasis on "runaway slave," because I know of no title he has a right to assume. I know of no title superior to the right of personal freedom, and as I deny the right of any man to hold his brother in slavery, I assert the right of every man who is a

slave to strike the blow for freedom whenever he can. (Applause.) What would have been the state of this country had not acted on that principle in resisting the despotism of the House of Stuart? Not indeed that we ran away from our master, but what was better still, our master ran away from us. (Applause.) In the character of a runaway slave, then, I have great pleasure in introducing Frederick Douglass to your notice, and whatever may be the state of society in America, I can say with respect to England, that the fact of his escaping from slavery, of his possessing an African extraction, and a tawny skin, is no exclusion, but on the contrary an introduction to the best society and popular favor. (Loud Applause.)

Mr. Douglass then came forward and was warmly received. He spoke of the embarrassment he always felt in addressing public assemblies, and mentioned that it is now eight years since he escaped from the house of bondage. A slave who escapes from the Southern into the Northern States is free, unless he is claimed by his master. When he escaped he changed his name, to prevent detection, from Frederick Bailey to Frederick Douglass, by which he has since been known. Three years after he escaped from Maryland into Massachusetts, he attended an anti-slavery meeting, and told his own wrongs and the wrongs of his brethren in bonds, and so pleased were the abolitionists with his speech, that they insisted on his going forth to New England to tell the things he had seen, felt, and heard during his period of enslavement. He did so for four years, and during the latter part of the time experienced great difficulties from being unable to convince some of those whom he addressed that he had ever been a slave. He was induced to publish a narrative giving facts and names, and he was led by this country during the excitement consequent on the publication of this narrative of his experience of slavery. His identity was now proved, by his master having declared that he would have him, cost what it might. He had consequently left the dreaded "land of the free and home of the brave," the eagle with its beak and talons, for the name of the British lion. It was, however, his intention to return to America, as he felt he could not fully do his duty without running some risk. He defined slavery to be the right which one man claims and enforces to property in the souls and bodies of men. From the relation of master and slave a flood of evil necessarily arises. Cruelty is inseparable from it, for no man readily allows his neck to the yoke of a taskmaster, and there being no hope of reward, there must be the fear of punishment—whips, thumb-screws, gibbets, whipping-posts, dungeons, blood-hounds, are the legitimate accompaniments of slavery. He could tell of the physical evils of slavery; he had on his own back the marks of the slave driver's lash, which would go with him to his grave; he has four sisters, one brother, and an old grandmother in a state of slavery. He did not experience the most cruel treatment, inasmuch as Maryland is a slave-breeding State, and therefore it is for the interest of the master to treat kindly his slave. Yet he had seen cruelties which would move the heart of the most hardened man on the shores of England. He had been chained at midnight by the clanking of chains and the separation of families, who were torn asunder from each other. And this was the work not merely of the impious, but the religious part of the community. His own master was a member of the Methodist Episcopal Church, and a class leader in that church. Methodists are quite as much addicted to slave-breeding as any other class. He had seen his master tie up a young woman, a cousin of his own, and cause her to stand four or five hours on the end of her toes, and lash her with a cow-skin until the warm blood dripped at her feet; and in justification of this, he would quote that passage of scripture, "He that knoweth his master's will, and doeth it not shall be beaten with many stripes." Not long since a man and woman were brought to the auction block. The auctioneer said to the audience, "Here, gentlemen, come forward, examine for yourselves, the woman is sound," and her limbs were brutally exposed to the gaze of the expected purchasers. Her husband stood by, and after his wife had been sold, he besought the man in the eloquence of silence to purchase him also; but he was "struck off" to another man, and as they were about to be parted he besought that he might take a farewell of his wife. This privilege was denied him; in his attempt to do so, he was struck over the head with a loaded whip by the negro driver, and he dropped dead at his feet. His heart was broken. [Sensation.]

Three millions of people are denied by law the right to read the name of the God who made them. He designated all the American professions with regard to freedom and equality as consummate falsehoods, and said that America is now seeking to perpetuate and extend the cruellest of slavery, and waging a bloody war with Mexico that she may establish slavery on the soil where a semi-barbarous people had the humanity to put an end to it. The Americans were great religious professors, but revivals of religion and the reversal of the slave trade go hand-in-hand together; the church-going bell and the auctioneer's bell chime with each other; the slave prison and the church stand in the same street; and the blood of the slave are drowned by the religious shouts of his woe-stricken master. The blood-stained gold of the slave goes to support the pulpit, while the pulpit covers the infernal business with the garb of Christianity. Here are religion and robbery, devilry dressed in angel's robes, and hell presenting the semblance of paradise. [Mr. Douglass proceeded at great length in this strain, observing that various religious bodies in this country are connected with those of the United States, and urging that no fellowship ought to take place whilst the latter continue to pursue works of blood and murder.]

At this stage of the speech, the Rev. W. H. Horrocks, Superintendent of the Sunderland Wesleyan Circuit, said he did not intend to interrupt the proceedings, but he hoped, after Mr. Douglass had concluded, he should be allowed to put to him two or three questions.

Mr. Douglass said he should be happy to answer any inquiries pertinent to the subject. He next adverted to the reasons for agitating this question in Great Britain, which chiefly arose out of the great moral and political influence of the churches on America. He wished the churches to renege against the foul abomination; to protest in the name of God and humanity against the foul sin of slavery, and our pulpit and press to tremble with the living coals of anti-slavery fire. (Applause.) He then went into details as to the

conduct of the American Methodist, Episcopal, Presbyterian, and Baptist Churches, showing that all were now apologetic and defenders of slavery, although at first they were really anti-slavery churches. He declared that had he not received spiritual instruction from other sources, he should have been an atheist. He then adverted to some recent proceedings of the Evangelical Alliance. That body met in London a few weeks ago, when the question of American slavery came before them. The Rev. Dr. Snyth, a slaveholder, of South Carolina, was there; the Rev. Dr. Cox, moderator of a slaveholding General Assembly, and others interested in the maintenance of slavery were also there. The Rev. Dr. Hinton moved that slaveholders should not be admitted. The question was debated, Dr. Snyth, Mr. Himes and Mr. Nelson ably sustaining the position. The discussion caused angry feelings on the part of the American delegation, about sixty in number; and they succeeded in getting Mr. Hinton to withdraw his proposition, and refer the whole subject to a large committee. On this committee were most of the American delegation. They sat several days; during their sittings, special prayers were offered up in their behalf; and at length they decided that all slaveholders should be excluded who were such by their own fault or for their own interest. This was a loophole through which every slaveholder might have escaped, for they all say it is for the interest of the slave to remain in his present position; but the slaveholders considered even this modified resolution offensive; it was, therefore, rescinded, and the Alliance dissolved. He compared the American delegation to the Pharisees of old, who, it is said, devoured widows' houses, and for a pretence made long prayers. The conference prayed, "Lord, what wilt thou have us to do?" Mr. Douglass had told them to break every yoke and let the oppressed go free; instead of praying for direction they should have prayed for honesty, for that was what they needed. If the Evangelical Alliance had denounced slavery as a crime—

Mr. Horton: "They did so." (Shouts of "order.") Mr. Douglass declared they did not. They excluded Quakers, Plymouth brethren and Unitarians, and welcomed to their communion the man-stealer. (Loud Applause.) Like certain persons of old, they strained at gnats and swallowed camels. Mr. Douglass condemned, in similar strong terms, the conduct of the Free Church of Scotland in welcoming non-stealers to its fellowship, and after bearing his testimony to the inviolable exhortations made by the Wesleyans for the abolition of slavery in the British Colonies, exhorted them to still further and more extended labors. He concluded by expressing the pleasure he had in visiting Sunderland, the first ship-building port in the world, having been himself for some years brought up as a caulker in a ship-building yard at Baltimore.

The Mayor then invited Mr. Horton to come upon the platform, with which invitation the reverend gentleman complied. He at once offered his hand to Mr. Douglass, which was accepted, whilst he cordially welcomed him to Sunderland. (Applause.) He congratulated him as a free man in a free country, and one well worthy of the freedom which he possesses. They had all been delighted with his manliness, courage, powerful eloquence and lofty feelings; and he was sure that he had listened to him with the greatest possible satisfaction. He hoped that no man would be better pleased than Mr. Douglass himself to hear a word or two of explanation in reference to some subjects on which he had touched. And first, with respect to the Evangelical Alliance. In drawing up the paragraphs which state the objects of that body, special mention is made of their desire to put down slavery and every form of oppression and wrong. The latter words were introduced to meet the case of East India serfdom, which looks very like slavery. Its principal object in rising, however, was to assure Mr. Douglass that the British Wesleyan Methodists have no fellowship whatever with the slaveholding Methodists in America. (Applause.) He agreed in all the observations which had been made on the gross hypocrisy of those professors of religion who hold property in men. If the class-leader who presumed to claim such a man as Mr. Douglass came to this country, and presented to him [Mr. Horton] any credentials which he might possess, he would disown him, and that man would be disowned by the Wesleyan Methodists throughout the length and breadth of this country. (Applause.) He wished Mr. Douglass also to understand that the British Conference has, on many occasions, protested and remonstrated, in their official addresses, against American slavery; and when American bishops had come to this country they had embraced the opportunity of Mr. Douglass' principles into their minds. But where do they find the efforts made by the Wesleyan Methodists, in connection with the British possessions, to destroy slavery in the British possessions? They still retained the same views and principles, and were prepared to exert all their moral influence for the destruction of slavery in America. (Applause.) Mr. Douglass would not doubt be aware that within the last year or two, a separation has taken place between the Methodists in the free and slave States—the sound and the unsound portions of the body; the former having given a practical protest against the slaveholding practices and pretences of the Methodists in the southern States. At the same time he felt grieved and humbled that any man in this part of the world who is a slaveholder, should bear the same designation as himself. In conclusion, he did honor to the Society of Friends, who uniformly kept clear of all contact with this vile and abominable system, in which respect they deserve the admiration of the Christian world. (Applause.)

Mr. Douglass re-affirmed his first statement that the Wesleyan Methodists in this country hold intercourse with the Wesleyan Methodists in the United States who are slaveholders. He also maintained that the Evangelical Alliance, instead of discharging its duty on this question, had shrunk from it; and that no moral separation had taken place between the Methodists of the northern and southern States of America. The Wesleyans in their pulpits the Rev. Jas. Caughey, who retains his office by the will and consent of a body whom he denounces as pro-slavery. He then explained, at some length, the division which took place between the Methodists of America, in the south and north, and concluded by mentioning some sections of the Methodists and Baptists who made a noble protest against slavery, and refused to admit slaveholders to their communion.

The Mayor said, as Mr. Caughey's name had been mentioned, and he was not present, it was only proper for him [the Mayor] to state that when at Sunderland he had frequent conversations with Mr. Caughey on this subject, and he emphatically denounced slaveholding as a sin. He might add, that Mr. Caughey was not the man to compromise his principles, whatever those principles might be. Perhaps Mr. Douglass would inform him what would be the consequence to the slaveholder, supposing he should manumit his slaves, if the slaves accepted their freedom in youth, went to Canada, and returned to their former master, old and decrepit, what would the American law require at the hands of the slaveholders?

A gentleman in the body of the meeting said it had been stated by a lecturer at Newcastle that the law would compel the master to maintain them. Mr. Douglass said, in such a case the laws of man and of God equally require that the master should take care of them. These were only imaginary cases, however; they never occurred. On the contrary, the American newspapers were filled with advertisements offering rewards for the capture of runaway slaves. He then narrated two humorous anecdotes, and suited how he learnt to read and write, for which we have not room.

Mr. T. Thompson then moved— "That this meeting deplores the existence of slavery in America, where all men of all colors should be free, and denounces slaveholders as criminals before God and man; and that we exhort every minister of religion and every Christian in America to use all moral means in their power to put an end to slavery in their highly favored country; and further, that this meeting returns its best thanks to Mr. Douglass for his able and eloquent lecture."

Mr. JOHN HILLS seconded the motion, which was carried unanimously. A vote of thanks was then given to the Mayor, on the motion of Mr. Caleb Richardson, seconded by Mr. Morley, and the meeting separated.

It was stated by Mr. Douglass, who expressed his acknowledgments to the Mayor, that the Lord Provost of Edinburgh, the Lord Mayor of Dublin, and the mayors of several boroughs had presided at public meetings on this subject.

From the same paper and date we clip the following, which in part, at least, seems to us very much like a satire upon the M. E. Church. It would appear, however, from the two notes by the editor, appended to the communication, that it was not so viewed by him:

For the Pittsburgh Christian Advocate.

Modern Infidelity, alias Come-outism.

Infidelity has ever been ashamed of its own garb. Wherever you find it abroad, carrying out its mission, it appears in a borrowed dress, taken from some of the most benevolent institutions or movements of the present age. If it were to go forth in its own garb, it would at once be detected and avoided as the enemy of God and man. But now, when its covering is thrust aside, and its true character known, it has only to obtain another costume and new name, in order to go forth to deceive and destroy. It is its deceptive titles and professions that render Infidelity successful in its war against Christianity and the true interests of man. Within the last two centuries, it has taken rank under almost every imposing title that was characteristic of benevolence or religion. It professes to be a true philosopher; but its philosophy is the philosophy of the devil, and only characteristic of his diabolical purposes against the whole race of man. It philosophizes man out of the knowledge of the origin of his being and future destiny; dashes down the lamp of life, that shines so clearly upon his path, and then concludes that man is only an animal, and death an eternal sleep. It professes to be the great friend of man, seeking the universal deliverance of the human race from error and evil. But alas! bigotry, superstition, and every evil work follow in its train, and, like the pestilence, wastes at noon-day the brightest hopes and noblest institutions of Christianity. The infamous Vulture, D'Lambert and Di-drot covered their purposes under the false pretension of seeking the happiness of the human race. At another time, when it was believed that the Government of France was too prodigal, they took the name of economists, a very imposing title at that period. Under false titles and professions they sought that kind of reform and liberty which is consequent upon the overthrow of the pulpit and the altar, overthrowing France with anarchy and blood. The infidels of London assumed the name of "Free-thinking Christians." "Clubb entitles one of his tracts the "True Gospel asserted." But where do we find infidelity at the present time? Its concentrated efforts are masked under the title "Come-outism." This is expressive of a class of persons who come out from all organizations of Church and State, and are seeking their deliverance either by physical or moral means. That physical means are at least contemptible, is evident from their own course. At the last Anniversary of the American Anti-Slavery Society, held in New York, May, 1846, a resolution was passed, which reads: "Resolved, That every man and woman in the free States who refuses to co-operate with this Society for the overthrow of this Government, prove themselves to be on the side of slavery." Mr. Grew moved to amend, by inserting after the word Government, "by moral and pacific means only." The amendment was opposed by S. N. Foster and Wm. L. Garrison, and rejected. We find the American Anti-Slavery Society, of which Wm. L. Garrison is President, in array against the Government, the Church, and its institutions; seeking their overthrow and not their reform. Of this class of persons, styled Come-outers, some have been members of churches, others have been hostile to them. But whatever has been their difference heretofore, all are in harmony now. Pilate and Herod are joined together. They have become a brotherhood of disorganizers, sowing at the destruction of the very foundations of civil and religious institutions. The ostensible object for this reckless work is claimed to be the liberation of the slave. The cause of freedom is made their professed object, while their real one is the establishment of a reign of scepticism by trampling law and religion under foot. The cloak of Anti-Slavery is worn; but under it is infidelity rejoicing with Beelzebub that the deception is so well played. The effort is made to make men believe that the slave can only be freed by the destruction of the church and Government.

If this is once believed, it will be made the leading object first to accomplish. That the church and the government have faults, and that too, in reference to the question of slavery, few would dispute. In this the Gospel proposes their reform. But infidelity seeks to reject repentance and goes for their annihilation. Alas for the slave if his chains are to remain until the tender mercies of Come-outism file them off. It is infidelity that keeps the slave in bondage. When Christianity is believed and practised by a majority of the South, the slave will be free. It is the infidelity of the slaveocracy that perpetuates the vilest system that ever saw the sun. While the slaveocracy possess this measure of infidelity (in practice at least) the Come-outer could thrust away the law that further restrains them, and dash in pieces the church, with all its institutions, leaving the poor slave at the mercy alone of the passions, and the revenge of his enemy, without the influences of the institutions of the Christian church, to break down these unwholesome passions and open his prison door to lead him out, to become heir to all the blessings of freedom.

The boast of the Come-outer of his Anti-Slavery is only in name. Let his disorganizing and his accomplished and every thing that exalts man and renders him happy above the heathen world, is taken from him. This disorganizing effort is being carried to a fearful extent in some places. It is high time that their outside covering be taken off, and let all men see their real purpose. They have no just claims to the anti-slavery character. It is only assumed for a covering under which they are zealously and constantly carrying on their appropriate work. Said Mr. Foster not long since, "When I attack the church the infidels gather around me and rejoice." Well they may, for Come-outers are doing up their work for them. Where is there an institution of Christianity that they have not assailed in the most reckless manner? The Sabbath, the Ministry, Divine worship, and even the Bible, have been assailed by the Come-outers with as much fury as they were by Infidel France; and yet their professed object is to extend the cause of emancipation. But their speech and actions betray them. Their real purpose is evident. They talk like infidels—they are performing infidel work. Infidels may be their pretensions or their outside garb, they are laboring to overthrow the civil and religious institutions of the United States—the very end (in reference to all nations) at which infidelity has ever aimed.

W. W. M.

* They do not even deny that. Mr. Garrison is now on a mission to Europe, organizing the Anti-Slavery League—a leading object of which is openly avowed to be the dissolution of the American Union.—Ed.

We take up some portions of the above communication, not in the order, however, in which they were written, in order to make a true application of them. "It is infidelity that keeps the slave in bondage." This is true. Christ came to bring deliverance to the captive, and that is the anathema of Christianity (i. e. Infidelity) which keeps the slave in bondage. This proposition has been fully proved in the work entitled "Slavery and the Slaveholders' Religion," as opposed to Christianity; and although that work has been circulated North and South in America, and has also been distributed in England and Scotland, we have never heard that any one has attempted to prove that its conclusions are not logically correct. The work proves that slaveholders are infidels, and in proving this, it proves that the Episcopal Methodists (they being slaveholders) are infidels. It proves also that the religion of the M. E. Church is a warfare upon Christianity. The writer of the foregoing communication, when he admits that "it is infidelity that keeps the slave in bondage," admits that those who keep the slave in bondage are infidels. Consequently his admission involves the M. E. Church in infidelity.

"When Christianity is believed and practised by a majority in the South, the slave will be free." So says the writer of the foregoing communication; and we add, when Christianity is believed and practised by the M. E. Church, the slaves belonging to the Episcopal Methodists will be free. "It is the infidelity of the slaveocracy that perpetuates the vilest system that ever saw the sun." Emphatically true. The infidelity of the M. E. Church members, perpetuates within the bosom of the church, "the vilest system that ever saw the sun."

"If it (infidelity) were to go forth in its own garb, it would at once be detected and avoided, as the enemy of God and man."

This is also emphatically true of the M. E. Church. It is a slaveholding church, and that one word slaveholding comprehends, according to John Wesley, "the sum of all villainy." The church being an infidel church, and practising every villainy by holding slaves, "were it to go forth in its own garb," instead of stealing the livings of Heaven to serve the devil, in calling itself Christian, and thus deceiving many as to its true character—were the whitening stripped from the sepulchre—the accursed robe torn off, and its corruption exhibited, its naked, hideous deformity exposed, "it would be at once detected, and avoided (by the good), as the enemy of God and man."

"It is its deceptive titles and professions that render infidelity successful in its warfare against Christianity, and the true interests of man." It is its deceptive titles and professions that render the M. E. Church successful in its warfare against Christianity and the true interests of man.

Having said all that we consider necessary in regard to the solemn truths stated in the communication of W. W. M., we will briefly refer to some of the falsehoods he has told. After speaking at some length of infidelity in different ages and countries, the writer says, "The disorganizing efforts are marked every-

where by the title Come-outism. This is expressive of a class of persons who come out of all organizations of Church and State, and are seeking their overthrow, either by physical or moral means." The moral is grossly ignorant of the Anti-Slavery movement, who does not know this to be false.

The Come-outers, as they are frequently styled, are persons who refuse to sustain and uphold slavery, by sustaining and upholding either a Government which enslaves, or a Church which sustains the enslavement of human beings. Some of them are orthodox, some are heterodox, some are professors of Christianity, and some of them are not, some of them are non-resistants, and some are in favor of exercising physical force. Some hold to the doctrines of the Presbyterians, some to the doctrines of the Methodists, some to the doctrines of the Baptists, others to the doctrines of various denominations. The non-resistants are in favor of submitting entirely to the government of God, obeying the precepts of Christ as their rule of conduct; but they are quite a small minority, as by far the largest proportion of the Come-outers are in favor of the exercise of physical force; and with the exception of the Reformed Presbyterians (Covenanters), which is a Come-outer church, they object only to the slaveholding features of the Government, and regarding the Union of the States as the band which binds the slave, they are trying to break that band. They do not interfere with the State Governments at all. We said except the Reformed Presbyterians, which is a Come-outer church. That church has other objections to the Constitution of the United States, than on account of its slaveholding features. We believe these objections exist in the fact that the Constitution does not recognize the authority of God. There are various other churches that are Come-outer churches, and the number is increasing; and the time is approaching when a church sustaining slavery will be regarded as much infamous than a band of horse thieves, or of Algerine pirates. But the Methodists, as well as some others, are either so egotistical, or else so wicked, that when their infamous slaveholding church is opposed, they say that all churches, whether they be free from that obnoxious feature of the Methodist Church or not, are opposed. But it is too late for the M. E. Church to get all other churches to make common cause with her. There are Come-outer churches that regard the M. E. Church as practising every villainy.

"Said Mr. Foster not long since, 'When I attack the church the infidels gather around me and rejoice.' Well they may, for the Come-outers are doing up their work for them. Where is there an institution of Christianity that they have not assailed in the most reckless manner?" Now all this is fallacy, for perhaps three-fourths, or even a larger proportion of those styled Come-outers are Christians, and are vindicating Christianity from the foul aspersions cast upon it by slaveholding churches. And as to what is attributed to Mr. Foster, taken by itself, is, without doubt, a vile falsehood, because Mr. Foster tells such that if the church was what he would have it to be, that they who hate it now (i. e. the slaveholders' church), because of any good imputed to it, or because it may have rebuked them for some sin, that the distance would then be so great between them and the church, that they would hate it still more. We heard Mr. Foster often tell those who opposed the church because they supposed there was some good in it, to go home and repent, that until they repented and were converted, their co-operation would be an injury to our cause. We have also heard Mr. Foster say that to charge home the guilt of the church, and make its members feel sensible of it so much so as to become excited, that this class of sinners would often be found belching forth horrid oaths, because the church was attacked; thus would even they come to the defense of the church, because they perceived the countenance it gave them in their wrong doing. We have no more room for comments, as we wish to publish what follows, taken from the Free Labor Advocate.

From the Free Labor Advocate.

M. E. Church and Slavery.

Those who believe that the Methodist Episcopal Church is an anti-slavery Church, (and there are many such), would do well to read the article in this paper, taken from the Pittsburgh Christian Advocate, a paper edited by William Hunter and Eliza Bates. It will be seen that, not only that paper, but also the other organs of the Church, have endorsed the Erie Conference for an attempt to have a rule established to exclude slaveholders from membership where the law will allow the slaves to be emancipated and remain in the State. Dr. Elliott, editor of the Western Christian Advocate, says he "can easily account for the strange vote of the Erie Conference. The brethren giving this vote, though excellent men, are young and inexperienced," and intimates that they are "hot-heads," and may soon become "Scotts." Dr. Hunter, (I suppose these editors are all doctors,) seems willing to make some apology for the Erie Conference, at least so far as to exonerate the members from the serious charge of being "young and inexperienced," and says, they "are men of clear heads as well as true hearts; nor are they all young men—some of them are older than Dr. Elliott." But yet he "did not like their action on slavery." Dr. Elliott thinks the vote of the Erie Conference was "strange," Dr. Bond, editor of another M. E. organ, thinks it was "unfortunate," and Dr. Hunter, and Dr. Bates "did not like their action on slavery." I place Dr. Bates in the same category

with Dr. Hunter, because they are associated together in the same editorial chair, and whatever they express editorially, must be regarded as the sentiment of both. Now what was this "strange"—this "unfortunate vote"—this "act of a hot-head"—this "unfortunate action," which has so agitated the minds of this fraternity of Reverend E. M. Editors? Take Dr. Elliott's own version of it. He says, "it was a recommendation to amend the general rule on slavery, by adding to it another clause, so as to prohibit the holding of slaves in those states and territories where the laws admit of emancipation, and permit the emancipated to enjoy their freedom." Surely the members of the Erie Conference lack a good deal yet of being "Scotts." These "Scotts" are so unreasonable as to believe with the apostles, that we should obey God rather than man. And believing the command, "break every yoke and let the oppressed go free," to be of universal obligation, they regard it as sinful to hold their brethren and sisters in bondage, notwithstanding the laws of man may command them to do it. The resolution of the Erie Conference amounts to this, and no more: They wish the Church North to adopt a rule that will require its members to obey God where the laws of man do not forbid it, allowing them the privilege of disobeying God without censure, where the authority of man forbids obedience to Him. Verily I think these "young and inexperienced" members of the Erie Conference were very moderate in their demands. They must have thought the apostles very ultra, when they declared "it is right to obey God rather than man."

But my principal motive in noticing this subject is to bring to view the monstrous supposition that the leaders of the M. E. Church are endeavoring to practice upon the public, and upon their own members, in persuading them that their Church is anti-slavery, especially since the separation between the North and the South. Thousands of their own members have been made to believe that the North has separated from the South to get clear of slavery. Whereas, the fact is, the South separated from the North merely because the General Conference passed a resolution requiring Bishop Andrew to cease to exercise the functions of the Episcopal office until the impediment of being a slaveholder should be removed. At the same time allowing him to comply with the frequent or not, as he pleased, and voting him a Bishop's lay, whether he performed a Bishop's labor or not. What plainer evidence could we have of the pro-slavery character of the M. E. Church North, than we have in the circumstance under review? The most ultra of the annual Conferences desires a rule to be adopted, not to declare slavery sinful under all circumstances—not to make slaveholding a disownable offence everywhere, but only where they may obey God's law without violating the law of man, and the great men of the Church are up in arms against the "hot-heads" opposing even this milk-and-water anti-slavery movement. Their hypocrisy ought to be exposed; and the Christian religion redeemed from the foul disgrace and infamy these pro-slavery "Christian Advocates" are heaping upon it. While such men are looked up to as the exponents of Christianity, the monster infidelity may be expected to stalk abroad in the land, carrying desolation and ruin in his train.

"A LITTLE LEARNING." &c.—The true copy of a letter received by a schoolmaster near Moutreux; "Cur, as you are a man of no talent, I intend to put your son into your skull." "Am," &c.

We wonder if the teacher who received the above letter, was the one who placed over his school-house door, "Skuling larnt hear."

During the past summer, a man passing for a preacher, and by virtue of his calling, as is the case with the most of his cloth, felt it his duty to oppose the hydra-headed, eleven-footed monster, abolitionism, came into one of our anti-slavery meetings, at Mill-wood, and made a speech.

Referring to the constitutional obligation to suppress insurrections, he said, "we are bound to detect resurrectionists," that persons holding the sentiments of the disunionists "ought to be sent to oblivion," that certain passages of the New Testament "are not ratified," on being asked to explain what he meant by not being ratified, he said "they have not come to pass."

The Anti-Slavery Sewing Circle of Salem are to hold a Fair on New-Year's day for the sale of fancy and useful articles.

The articles for sale will be exhibited in Marshall's School Room, which will be opened for visitors at 10 o'clock, A. M.

As there will be a Social Anti-Slavery party collected on that occasion, which all are invited to attend, tables will be set for the purpose of supplying refreshments to all visitors who wish to partake, and in that way aid the cause.

TO THE PUBLIC.

The undersigned have decided to hold a Fair on New-Year's day, in Salem. They will exhibit Fancy and useful articles for sale, and also prepare refreshment tables.

The object of the Fair being purely a benevolent one, that of aiding in the release of our brothers and sisters in bonds, they appeal to the generosity of the public to second their efforts, both by contributing articles for sale, and patronizing the tables by making purchases.

RUTH ANNA LIGHTFOOT, SARAH SMITH, PHEBE HINSHILLWOOD, MARGARET HISE, ELIZABETH PATTERSON, RACHEL MYERS, ABIGAIL GRIFFITH, CAROLINE GRISSELL, ELMIRA GRISSELL, HENRIETTA MARSHALL, REBECCA BONSALE, LYDIA TAYLOR.

An article on Reformers' Conservatism, which we had prepared for this week's paper, together with V. Nicholson's communication, and the receipts for the Bagle, are crowded out.

The article on our first page signed E. L. F. is from the pen of Bliss Lee Folwell, widow of the lamented Dr. Charles Folwell.

Rev. John Rankin turned Infidel.

John Rankin, the well known Abolitionist, has turned infidel in the sense in which that term is used by the Methodists and other pro-slavery sects. As evidence of his errors and of his ways, according to slavery, we quote the Liberty Advocate as authority. That paper says:

In a letter from a friend, which was received a few days since, he says: "I made a visit to Indianapolis last week, and had the pleasure of hearing Rev. John Rankin preach in Dr. Beecher's church, to a large and respectable congregation. His discourse was a very able one, and I think produced a very favorable influence on the audience. He is a 'come-outer,' and stands disconnected from any pro-slavery church, and is now, as I understand, heating up for volunteers with a view to the formation of an Anti-Slavery Presbyterian Church. He is doing a good work in Indiana. 'Come-outism' from Babylon is God's order, and is fast becoming the order of the day."

While the wicked will be troubled and speak all manner of evil of him, the good will rejoice at, and Heaven will approve of his labors.

S.

Credit to Whom credit is Due.

Among the passengers in the Great Western, arrived at New York last week, was Elder J. V. Himes, of this city. During his sojourn abroad, he was faithful and true to the cause of the slave, improving every opportunity to expose the hollow anti-slavery professions of the American delegates to the Evangelical Alliance, and never shrinking from the imputation of being a Garrison abolitionist. As a member of the Alliance, he gave those guilty men no slight alarm and trouble, by his endeavors to induce that body to declare non-fellowship with slaveholders, and was the only delegate from this country, who actively exerted himself to procure that desirable result. At the public meeting we held in Liverpool, with special reference to the action of the Alliance on the slavery question, he voluntarily came forward, and recorded his testimony against that action, and the public, in a very forcible manner. We shall publish his remarks on that occasion in a future number of the Liberator. We congratulate him on his safe arrival home to his family and friends.—Liberator.

BOOKS.

A new assortment of books just received and for sale by J. Elizabeth Jones, among which are:

Douglass' Narrative, in music, 40 cts
" " " in paper, with- 25 "
out portrait, 25 "
Arch Moore, handsomely bound, 40 "
Despatch in America, 37 1/2 "
Branded Hand, 35 "
Christian Non-resistance, 37 1/2 "

Also, a variety of pamphlets, including the Slaveholders' Religion, Brotherhood of Thieves, Disunion, &c. The Liberty Cap for children—price 8 cents.

CHEAP FOR CASH.

The proprietors of the Salem HARDWARE AND DRUG STORE, have just received their full supply of NEW HARDWARE and FRESH DRUGS. The patronage of their old customers, and the public generally is respectfully solicited. CHESSMAN & WRIGHT. Salem 11th mo 1, 1846.

LOOKING GLASSES.

In connection with Hardware and Drugs, the subscribers have a large supply of new and handsome styles of large and small Looking Glasses and Looking Glass plates. Old frames refilled and glass cutting done to order.

CHESSMAN & WRIGHT.

Salem, 11th mo 1, 1846.

PRISONER'S FRIEND.—NEW BOOK

STORE.

THE PRISONER'S FRIEND, a weekly periodical, devoted to the abolition of Capital Punishment and the Reformation of the Criminal, is published at No. 40 Cornhill, Boston, Mass., by Charles and John M. Spear. Terms one dollar per annum.

PHILANTHROPIC BOOK STORE.—A good assortment of books, relating to the great moral enterprises of the day, are for sale at the office of the Prisoner's Friend. Many of these books we can send by mail.

NEW GOODS.

GREAT BARGAINS!!

THE subscribers are receiving a large and well selected stock of Fall and Winter Goods, adapted to the season, purchased since the reduction in prices, which they will sell for prompt pay as cheap as the cheapest. Their stock consists in part of:

CLOTHS, CASSIMERES,

Cassimere, Jeans, Flannels, Linseys, Rough & Ready Plaid, Winter style Gingham, Robes, Lustrous, Shaded Merino, English and French Merino, Chintzes, Prints, Shawls, common and sup. Tucked Shawls. Together with an assortment of

PLAIN GOODS FOR FRIENDS,

Calicoes, Gingham, Crapes, Chapelis, Gauze, sup. Cashmere Stockings, Sheer Book Mus. Handkerchiefs, sup. fig'd and plain Silks. ALSO—A large stock of Hosiery, Shawls, Trimmings, &c.

HATTERS' TRIMMINGS, Shellack, Plush, Nutri and Coony furs, Skins, Bindings and Bindings.

GROCERIES, &c.

Fish, Salt, Coffee, Tea, Havana, Dom. and New Orleans Sugars, Sole and Upper Leather.

ALSO—Hollow Ware, Cincinnati Casing, &c., &c.

HEATON & IRISH.

Salem, Oct. 30, 1846.

P. S. Our prices are:

Calicoes, from 24 to 124
Muslins, " 5 to 124
Cassimere, " 50 to 1,00
Cassimere, " 63 to 1,25
Clothes, " 67 1/2 to 2,75

All we ask is, examine our goods, and we will sell—they will please.

H. & I.

POETRY.

From the Tribune.

THE COUNTRY OF THE FREE.

BY ELIZABETH J. EAMES.

My Country! little need hast thou that I
thy praise should sing—
Thy name lies in the Poet's verse and in the
Minstrel's string;
Of mountain gray and valley green, where
hero-deeds were done,
Of regal Western woods and streams, have
stirring tales been spun.
Warriors and Statesmen give the meed of
glory unto thee;
Thy sons are brave, thy daughters fair, oh!
Country of the Free!

Amongst the nations of the earth thou rearest
a haughty crest;
Thy stately ships at anchor ride on many a
river's breast.
St. George's banner waves not more loftily
than thine—
Nor the Lily-Flag of sunny France fairer, O
land of mine!
Yes, thou art greatly prosperous, renowned
o'er earth and sea,
And the choicest gifts of Heaven bless the
Country of the Free.

Yet, O my Country! undenied as all thy
glories stand,
The Seal of Sin is on thee stamp'd with an
enduring brand;
For evil men with sovereign power in thy
high places sit;
Judgment they give and execute the laws as
they see fit.
With scourge, and chain, and gallows-cord,
they cast reproach on thee,
With steel and cord on battle-field—Oh
Country of the Free!

Meanwhile a thousand temples from thy
crowded cities rise—
And in far Western solitudes the spire points
to the skies;
And we from Heaven's ambassadors a weekly
lesson take
To "love all men as brethren" for gentle
Jesus' sake;
To exercise Life's charities at peace with
all to be—
'Tis thus the Christian creed is taught in the
Country of the Free!

We read of children offered up at Moloch's
sacrifice—
Of the Hindoo widow's funeral pyre, and
close our shuddering eyes.
The holy light of Truth hath ne'er on Pagan
darkness shone,
And we send the Soldier of the Cross to make
Christ's Gospel known—
And pray that in those godless spheres a faith
like ours may be—
We profess that Faith Divine which waketh
all men free.

My Country! mark'st thou swarthy men with
grin and merry hand
Bowed with the burning noon-day toil, in the
Slave-market stand?
Mark'st thou the lordly master's eye roll
greedy o'er the gold
For which he deals in human flesh, there
daily bought and sold?
Tears do not shame his manhood who seeth
wife and children there,
Each to a separate tyrant bound, O Country
of the Free!

Think'st thou the sun in God's high Heaven
which shines alike for all,
Hath looked upon a scene like this—nor heard
the Avenger's call?
Think'st thou the appalling cry went up to
an unheeding ear?
I tell thee nay! our God is just, and will in
Justice hear!
On the Recording Angel's book no darker
doom shall be
Than theirs who sell God's image here, in the
Country of the Free!

Oh, rouse thy children! bid them gird Truth's
holy armor on—
And in the night of Heaven-born right, put
all oppression down.
Call the pure spirits of the age to aid with
tongue and pen,
The liberation of these poor, degraded, suffer-
ing men.
Then shall the Stripes and Stars proclaim thy
glorious Liberty,
And then my land be truly called the Coun-
try of the Free!

November 11th, 1846.

The Song of Seventy.

BY MARTIN F. TUPPER.

I am not old—I cannot be old,
Though three score years and ten,
Have wasted away, like a tale that is told,
The lives of other men.

I am not old—though friends and foes,
Alike have gone to their graves,
And left me alone to my joys or my woes,
As a rock in the midst of the waves.

I am not old—I cannot be old,
Though withering, wrinkled and gray;
Though my eyes are dim, and my marrow is
cold,
Call me not old to-day.

For early memories round me throng,
Old times, and manners, and men,
As I look behind on my journey so long
Of three score miles and ten.

I look behind, and am once more young,
Buoyant, and brave and bold,
And my heart can sing as of yore it sung,
Before they called me old.

I do not see her—the old wife there—
Shriveled, and haggard, and gray,
But I look on her blooming, and soft, and fair
As she was on her wedding day.

I do not see you, daughters and sons,
In the likeness of women and men,
But I kiss you now, as I kissed you once,
My fleshly little children then.

And my own grandson rides on my knee,
Or plays with his hoop or kite;
I can well recollect, like a merry song—
The bright-eyed little light!

'Tis not long—it cannot be long—
My years so soon were spent,
Since I was a boy, both straight and strong,
Yet now I am feeble and bent.

A dream, a dream—it is all a dream!
A strange, sad dream, good sooth;
For old as I am, and old as I seem,
My heart is full of youth.

Eye hath not seen, tongue hath not told,
And ear hath not heard it sung,
How buoyant and bold, though it seems to
grow old,

Is the heart forever young.
Forever young—though life's old age
Hath every nerve unstrung:
The heart, the heart is a herbage
That keeps the old man young!

The Music of Heaven.

BY GOODWIN BARNBY.

The holy prophets say that Heaven will be
a singing choir;
I reverence the prophets! their tongues are
lit with fire;
And when they say that Heaven will be an
alleluia wide,
I feel a song within my heart, and strike my
lyre with pride:
For oh! I ever pray the prayer, by blessed
Jesus given,
"Thy will be done, our Father, on Earth as
'tis in Heaven."

This Earth will be a heaven; this Earth will
be a psalm,
When all the discords of our hearts are har-
monized in calm;
This Earth will be a concert as of myriad
angel throats,
When Love, the great Musician, plays on
willing human notes;
When Life is Music—then the truth that
prophets forth have given,
Will be; for Earth will then become a har-
mony, a Heaven.

Not that, O Lyre! thy tones can rise no
higher than the Earth,
But that the poet-child must sing first at its
place of birth,
Then travel forth as troubadour, through coun-
tries and through years,
As thou, O Earth! dost mingle with the
music of the spheres;
For they must be prepared below to whom
gold harps are given,
And have deep music in their souls to join
the choir of Heaven.

From the Courier and Pilot.

Thoughts.

'Tis a dreadful night—the storm howls with-
out—
Draw closer round the fire;
And merrily pass the wine about,
And let its fumes mount higher.

The table groans beneath its weight—
'The feast shall now begin—
Thou! the storm rage fierce without,
All's joy and mirth within.

The wretch may shiver at the gate,
And plead his tale of woe;
Who cares! the wealthy and the great,
Such sufferings never know.

Gon cares! and thou should'st open thy door—
Nor doubt thy great reward;
For what thou givest to the poor,
Thou lendest to the Lord.

MISCELLANEOUS.

From the Saturday Visitor.

AUNT MARY.

AN OLD BACHELOR'S STORY.

Since sketching character is the mode, I
too, take up my pencil—not to make you
laugh, though peradventure it may be—to
get you to sleep.

I am now a tolerably old gentleman—an
old bachelor, moreover—and what is more to
the point, an unpretending and sober-minded
one. I had, however, any of the ladies
should take exceptions against me in the very
outlet, I will merely remark, *en passant*, that
a man can sometimes become an old bachelor,
because he has too much heart as well as
too little.

Years ago—before any of my readers were
born—I was a little good-for-naught of a boy,
of precisely that unlucky kind who are al-
ways in every body's way, and always in
mischievous. I had, to watch over my up-
bringing, a father and mother, and a whole army
of older brothers and sisters. My relations
bore a very great resemblance to other hu-
man beings—neither good angels, nor the
opposite class; but as mathematicians say,
"in the mean proportion."

As I have before intimated, I was a sort
family scape-grace among them—and one on
whose head all the domestic trespasses were
regularly visited, either by real actual desert,
or by intimation.

For this order of things, there was, I con-
fess, a very solid and serious foundation, in
the constitution of my mind. Whether I
was born under some cross-eyed planet, or
whether I was fairly smitten in my cradle,
certain it is that I was, from the dawn of my
existence, a sort of "Murder, the Unlucky"—
an out-of-time, out-of-place, out-of-form, sort
of a boy, with whom nothing prospered.

Who always left open doors in cold weather!
It was Henry. Who was sure to upset his
coffee at breakfast, or to knock over his
tumbler at dinner? or to prostrate salt-cellar,
pepper-box, and mustard-pot, if he only hap-
pened to move his arm? why, Henry. Who
was plate-breaker generally for the family?
It was Henry. Who tangled mamma's silks
and cottons, and tore up the new newspaper
for papa, or threw down old Phoebe's clothes-
horse with all her clean ironing thereupon?
Why Henry!

Now all this was no "malice prepense" in
me—for I solemnly believe that I was the
best-natured boy in the world; but something
was the matter with the attraction of col-
lection, or the attraction of gravitation—
with the general dispensation of matter around
me, that let me do what I would, things
would fall down, and break, or be torn and
damaged, if I only came near them; and my
unluckiness seemed in exact proportion to
my carelessness, in any matter.

If any body in the room with me had the
headache, or any manner of nervous irrita-
bility, which made it particularly necessary for
others to be quiet, and if I was in an espe-
cial desire unto the same, I was sure, while
stepping around on tiptoe, to find headlong
over a chair—which would give an intro-

tory push to the shovel—which would fall
upon the tongue—which would set in action
two or three sticks of wood, and down they
would all come with just that hearty, socia-
ble sort "a racket," which showed that they
were disposed to make as much of the opportu-
nity as possible.

In the same manner, everything that came
into my hand, or was at all connected with
me, was sure to lose by it. If I rejoiced in
a clean apron in the morning, I was sure to
make a full-length prostration thereupon on
my way to school, and come home a thing
better, but rather worse. If I was sent on an
errand, I was sure either to lose my money
in going, or my purchases in returning; and
on these occasions my mother would often
comfort me with the reflection, that it was
well that my ears were fastened to my head,
or I should lose them too. Of course, I was
a fair mark for the exhortatory powers, not
only of my parents, but of all my aunts, un-
cles, and cousins, to the third and fourth gen-
erations, who ceased not to reprove, rebuke,
and exhort with all long-suffering and doc-
trines.

All this would have been very well, if na-
ture had not gifted me with a very uncom-
mon and uncomfortable capacity of feeling;
which, like a refined ear for music, is unde-
scribable, because in this world, one meets
with discord ninety-nine times where he
meets with harmony once. Much, therefore,
as I furnished occasion to be scolded at, I
never became used to scolding, so that I was
just as much galled by it the forty-first time,
as the first. There was no such thing as
philosophy in me—I had just that unreason-
able heart which none but nature can give, the
nature of things; neither indeed can be. I
was timid, and shrinking, and proud—I was
nothing to any one around me, but an awk-
ward unlucky boy—nothing to my parents,
but one of half a dozen children, whose fa-
ces were to be washed, and stockings mended,
on Saturday afternoon. If I was very
sick, I had medicine and the doctor—if I
was a little sick, I was exhortated upon pa-
tience; and if I was sick at heart, I was left
to prescribe for myself.

Now all this was very well—what should
a child need but meat and drink and room to
play, and a school to teach him reading and
writing, and somebody to take care of him
when sick?—certainly, nothing.

But the feelings of grown-up children exist
in the mind of little ones, often than is
supposed; and I had even at this early day,
the same keen sense of all that touched the
heart which the same longing for some-
thing which would touch it aright—the same
discontent, with latest, matter-of-course af-
fection, and the same craving for sympathy,
which has been the unprofitable fashion of
this world in all ages. And no human be-
ing, possessing such constitutional, has a
better chance of being made unhappy by
them than the backward, uninteresting wrong-
doing child. We can all sympathize, to
some extent, with such a child; but how
few can go back to the sympathies of child-
hood—can understand the desolate insignifi-
cance of not being one of grown-up people—
of being sent to bed, to be out of the way, in
the evening, and to school, to be out of the
way in the morning—of manifold singular
grievances and distresses, which the child
has no elevation to set forth, and the grown
person no imagination to conceive!

When I was seven years old, I was told
one morning, with considerable domestic ac-
clamation, that aunt Mary was coming to
make us a visit; and so, when the carriage
that brought her stopped at our door I pulled
off my dirty apron and ran in among the
crowd of brothers and sisters, to see what
was coming. I shall not describe her first
appearance, for as I think of her, I begin to
grow somewhat sentimental, in spite of my
speculations, and might perhaps talk a little
nonsense.

Perhaps every man, whether married or
unmarried, who has lived to the age of fifty,
or thereabouts, has seen some woman, who
in his mind is the woman in distinction from
all others. She may not have been a rela-
tive; she may not have been a wife, she may
simply have shone on him from afar; she may
be remembered in the distance of years as
a star that is set, as music that is hushed,
as a memory that is with interest, with fervor,
with enthusiasm; with all that heart can
feel, and more than words can tell.

To me she has been but one such, and
that is she whom I describe. Was she beau-
tiful? I ask. I also will ask you one
question? "If an angel from heaven should
dwell in human form and animate any human
being, would not that face be lovely?" It might
be beautiful, but would it not be lovely?
I was not beautiful, except after this fash-
ion.

How well I remember her, as she used
sometimes to sit thinking, with her head rest-
ing on her hand—her face mild and placid,
with a quiet October sunshine in her blue
eyes, and an ever present smile over her
whole countenance. I remember the sudden
sweetness of look, when any one spoke to
her, the prompt attention, the quick com-
prehension of this or that, the utterance of
the obliging readiness to leave whatever she
was doing, for you.

To those who mistake occasional pensiv-
ness for melancholy, it might seem strange
to say that my aunt Mary was always hap-
py. Yet she was so. Her spirits never
rose to buoyancy, and never sunk to despon-
dency. I know that it is an article in the
sentimental confession of faith, that such a
character cannot be interesting. For this
impression there is some ground. The placid-
ity of a medium common-place mind is
uninteresting; but the placidity of a strong
and well-governed one borders on the sub-
lime. Mutability of emotion characterizes
inferior orders of being; but he who com-
bines all interest, all excitement, all perfec-
tion, is the same yesterday, to-day and to-
morrow. And if there be anything sublime in
the idea of almighty mind, in perfect
peace itself, and therefore at leisure to be-
stow all its energies on the wants of others,
there is at least a reflection of the same sub-
limity in the character of that human being,
who has so quieted and governed the world
within, that nothing is left to absorb sym-
pathy, or distract attention from those around.

Such a woman was my aunt Mary. Her
placidity was not so much the result of tem-
perament, as of choice. She had every sus-
ceptibility of suffering incident to the noblest
and most delicate construction of mind; but
they had been so directed, that instead of
concentrating thought on self, they had pre-
pared her to understand and feel for others.

She was, beyond all things else, a sym-
pathetic person, and her character, like the
green in a landscape, was less remarkable

for what it was in itself, than for its perfect
and beautiful harmony with all the coloring
and shading around it.

Other women have been talented, others
have been good—but no woman that ever I
knew possessed goodness and talent in union
with such an intuitive preception of feelings,
and such a faculty of instantaneous adapta-
tion to them. The most troublesome thing
in this world is to be condemned to the soci-
ety of a person who can never understand
any thing you say without you say the
whole of it, making your commas and peri-
ods as you go along—and the most desirable
thing in the world is to live with a person
who saves you all the trouble of talking, by
knowing just what you mean to say before
you begin.

Something of this kind of talent I began to
feel, to my great relief, when aunt Mary
came into the family. I remember the very
first evening, as she sat by the hearth sur-
rounded by all the family, her eye glanced
on me, with an expression that let me know
she saw me, and when the clock struck
eight, and my mother proclaimed that it was
my bed time, my countenance fell as I moved
sorrowfully from the back of her rocking-
chair, and thought how many beautiful sto-
ries aunt Mary would tell after I was gone to
bed. She turned toward me with such a
look of real understanding, such an evident
insight into the case, that I went into ban-
ishment with a lighter heart than ever I did
before. How very contrary is the estimate
of the heart, to the rational estimate of
worldly wisdom. Are there not some
who can remember when one word, one look,
or even the withholding of a word, has
drawn their heart more to a person, than all
the substantial favors in the world? By or-
dinary acceptance, substantial kindness re-
spects the necessities of animal existence;
while those wants which are peculiar to the
mind, and will exist with it forever, by
equally correct classification, are designated
as sentimental ones, the supply of which,
though it will excite more gratitude in fact,
ought not in theory. Before aunt Mary had
lived with us, I loved her almost as much
as my body, and the world, and a utilitarian
would have been dunned in cyphering out
the amount of favors which produced this re-
sult. It was a look, a word, a smile—it was
that she seemed pleased with my new kite—
that rejoiced with me when I learned to spin
a top—that she alone seemed to estimate my
proficiency in playing ball, and marbles—
that she never looked at all vexed when I up-
set her work-box upon the floor—that she re-
ceived all my awkward gallantries and mal-
adroitnesses, as if it had been in the best
taste in the world—that when she was
sick, she insisted on letting me wait on her,
though I made my customary havoc among
the pitchers and tumblers of her room, and
displayed, through my zeal to please, a more
than ordinary share of insufficiency for the
station. She also was the only person that I
ever conversed with, and I used to wonder
how any body that could tell all about mat-
ters, and things with grown-up persons,
could talk so sensibly about marbles, and
hops, and skates, and all sorts of little-boy
matters—and I will say, by-the-by, that the
same sort of speculation has often occurred
to the minds of older people in connection
with her. She knew the value of varied in-
formation in making a woman, not a pedant,
but a sympathetic, companionable being, and
saw that she could tell all about mat-
ters, and things with grown-up persons,
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ART AND ARTISTS IN NEW YORK.

The following characteristic letter of Mrs.
CHILD to the Boston Courier, says the Tri-
bune, will be read with interest at the present
time both in the city and country:

As I stepped into the rooms of the Art Union,
yesterday, my eye was arrested by a new
picture, which I instantly recognized as Leut-
ze's, by the extreme beauty and harmonized
richness of the coloring. I think it the best
picture yet produced by that charming
artist. It was ordered by Mr. Robt. a liberal
patron of the Arts, in New Orleans, and is
opened here for a few days only. The sub-
ject is "Iconoclasts Puritans defacing a Cath-
olic Church." The velvet and satin, fringes
and embroidery, jeweled ornaments and
vessels of gold, afford fine materials for rich-
ness of coloring; and the fantastic mob, pour-
ing through the window, come sweeping into
the central aisle, with a wave-like variety,
very graceful in effect. Some are furiously dis-
robing the priest, who kneels with clasped
hands, his eyes fixed on the Madonna; some
are destroying pictures, others battering the
images. In the foreground is a tall Muckle-
wraith preacher, pouring forth a storm of ex-
hortation, to a group of women cowering
around the altar. He holds an open Bible in
his hand, in an attitude which indicates
that he is about to procure other sub-
scribers. During his last illness, he talked
much of this statue, and of the Proserpine
he had ordered from Powers, which he had
the most intense desire to see before he died.
A few hours before his death, he enjoined it
on his friends, with great earnestness, to ful-
fill all that had been promised to Kneeland.
"That man has a genius for sculpture," he
said, "and it must have a chance to manifest
itself."

These cordial expressions, though they
cheered the sensitive soul of the artist, made
him nervous with anxiety, lest the hopes of
his deceased friend should not be realized.
But unless I greatly err in judgment, he has
no cause for anxiety. I found him busily at
work in a stable, where he had been finishing
his model of the horse. It is a superb ani-
mal, admirably proportioned, and strikingly

The Puritans, with their stubborn will, their
strong lungs, and their theological sledge-
hammers, did a great work for human free-
dom, and I honor them for it. But I never
love to turn my mind towards them; for when
they are present to my thoughts, I always
seem to hear, as Swedenborg says he did in
the spiritual world, "a man walking behind
me with iron shoes upon a stone pavement."

There have been an unusual number of
good pictures in the Art Union this season.
Dorand's picture of an old man seated by the
brook-side, talking to his little grand-daugh-
ter, is very beautiful. It is pervaded by that
golden haze which gives such a poetic char-
acter to his landscapes. Another reason I
like them is, that he seldom closes in the
vision. With my extreme aversion to the
law of limitation, I am always delighted to
see a sunny opening in the distance, where I
could wander, if I would. Several landscapes
of Brown's are now at these rooms. One of
the best of them, Moonlight in Venice, was
painted for George Tiffany, Esq., of Balti-
more. Brown seems to have more modern
than any of our painters who are abroad. I
suppose it is because there is something rich
in his style, which at once strikes the eye.
But his pictures, though improving ever, still
have a want of transparency in the atmo-
sphere, an absence of life in the objects.—
They remind me of extremely beautiful work-
ed wood.

From the rooms of the Art Union, I strayed
to the Gallery of Fine Arts, which you are
aware is the beginning of an effort to form
a permanent Gallery in this city. A fastid-
ious Bostonian would shrug up his shoulders
as he entered, and exclaim, "Father New-
York!" for though there are some very fine
pictures, they are mixed with some ordinary
ones, and some very bad. The Tammany
Hall dispensation does undeniably rest on all
we do here in New York. The common and
mean where forces itself alongside of
elegance and beauty. At first, I was rather
amused by this, in exhibitions of the Arts.
It took away my pleasure in looking at really
beautiful pictures, to see them surrounded by
such a mob of ordinary ones. The crowd of
inexpressive portraits, introduced in the Cat-
alogue as "A Lady," "A Gentleman," par-
ticularly vexed me. I could conceive of but
one good use that could be made of them; and
that was, to send the painted canvases to
large parties, instead of going in person, and
thereby saving an infinite toil to effect nothing,
beside saving unknown quantities of ice and
syllabus.

But my democratic heart soon reconciled
me to these indiscriminate exhibitions. I
like that every man should have a fair chance
to manifest his talent, be it great or small;
and I rejoice that there are such a multitude
of artists above mediocrity, instead of one or
two towering giants, standing alone in their
glory. For this reason, I have never sym-
pathized with those who complain that cele-
brated performers are so prone to play their own
compositions, instead of Mozart's Concertos,
or Beethoven's Sonatas. One represents a
man's own life, if it be unadorned and true,
has an individual vitality and beauty from
that circumstance alone; and it may ulti-
mately tend to more real growth than the
constant reproduction of works in themselves
vastly superior. I am reconciled to many
disagreeable things in this bustling age, be-
cause it is so emphatically, as Emerson says,
"All Souls' day."

The Gallery of Fine Arts, though it does
manifest this spirit of the age, contains good
pictures enough to make it a very pleasant
place to visit. Moreover, the price of mem-
bership is so low, that it is brought within
the means of nearly all classes. Success to
every thing which carries glimmers of
knowledge or of beauty through the masses
of society!

The most prominent of the pictures are two
series of large landscapes admirably designed
and executed by Cole. One represents the
progress of society, from the savage state,
through the Arcadian, to Empire and decay.
The other represents the progress of individ-
ual man, through childhood, youth, manhood
and old age. A radiant angel is with the
infant, whose boat is laden with flowers, and
floats quietly along through beds of water-
lilies. The angel parts from youth, but stands
on the shore to watch his boat, which he is
eagerly steering, through bright clear waters,
towards a Fata Morgana in the sky, a glori-
ous Castle in the Air. Manhood is whirled
among the rocks and violent eddies. The
angel is gone, the trees are rent with light-
ning, and the skies are lowering; but some
rainbow tints struggle athwart the gloom.—
Old age drifts over dark and sluggish waters,
beneath a heavy sky; but the angel is with
him again, and points to a few bright rays
from above, which break in upon the dark-
ness.

I would like to have had the memory
of kindly deeds represented by a mellow gold-
gleam on the waters left behind, and chil-
dren on the shore throwing a few flowers into
the time-battered boat. Perhaps it is because
I am myself walking in autumnal paths, that
I am so averse to gloomy associations with
age. The trees have a beautiful and noble
old age; why need it be otherwise with
human beings?

In these rooms I again encountered Horace
Kneeland's uncommonly excellent bust of
Professor Mapes. I resolved at once to go in
search of the artist, who excites my interest
by the rare merit of his productions, and by
the severe pressure of external circumstances,
under which his genius has always labored,
like volcanic fire under a mountain. Mr. Car-
ney, of Philadelphia, the most munificent and
judicious patron the Arts ever had in this
country, happened, a few weeks before his
death, to see a small plaster cast by Kneeland.
His practised eye at once perceived in-
dications of true genius. "The man who could
model the limbs of that horse," said he, "must
go to Europe." He proposed to him to make
an equestrian statue of Washington, of cabinet
size, and go to Berlin, to cast it in bronze.
He made himself responsible for three statues
and interested himself to procure other sub-
scribers. During his last illness, he talked
much of this statue, and of the Proserpine
he had ordered from Powers, which he had
the most intense desire to see before he died.
A few hours before his death, he enjoined it
on his friends, with great earnestness, to ful-
fill all that had been promised to Kneeland.
"That man has a genius for sculpture," he
said, "and it must have a chance to manifest
itself."

These cordial expressions, though they
cheered the sensitive soul of the artist, made
him nervous with anxiety, lest the hopes of
his deceased friend should not be realized.
But unless I greatly err in judgment, he has
no cause for anxiety. I found him busily at
work in a stable, where he had been finishing
his model of the horse. It is a superb ani-
mal, admirably proportioned, and strikingly

perfect in the minutest details of muscular ac-
tion. This is, I believe, the first equestrian
statue of Washington ordered in this country,
and from present appearances, it will take
high rank among our works of Art.

Do you suppose I am going to let you off
without saying a word about music? Not I.
On this subject I am like a person who wishes
to talk a great deal, but is conscious that he
is slightly intoxicated, and therefore may
talk too much. But just let me tell you, how-
ever public attentions may crowd upon you
in Boston, and however much you may de-
light in the divinely sweet tones of Sivori's
violin, and his wonderful artistic skill in play-
ing upon it, you must still keep a place in
your souls for Herz; or rather he will quietly
take a place, whether you reserve it for him
or not. No one, who has the least pleasure
in music, can avoid being captivated by the
beauty of his style. It is clear and brilliant
as the rays of Sirius, delicate and ethereal
as the breath of flowers. By the Nine Mus-
es, the men play like a spirit!

I was sad when I went to the concert, but
the graceful music touched my soul with fairy
wand, and it rose up buoyant and winged.—
Both his music, and his style of playing, are
the expression of highly polished society, the
musical utterance of drawing-room elegance;
yet they charm me, simple recluses as I am.
The papers have generally been wise enough
to institute no comparison between him and
De Meyer. There is no use or fitness in com-
paring things so entirely unlike. One might
as well discuss the relative merits of a lion
and a gazelle.

The piano, which is of Herz's own manu-
facture, has remarkable sweetness and deli-
cacy of tone, and yields to the slightest con-
ceivable touch. As I saw the artist's fingers
glide over the floating keys, I thought of Ten-
nyson's description of the maiden:

"Did never creature pass,
So slightly, musically made,
So light upon the grass,
So fleetly did she stir,
The flowers she touched on, dipt and rose
And turned to look at her."
In ethereal beauty of tone this instrument
constantly reminded me of the delightful
Harmonic Piano, which Mr. Chichester
made for Edward L. Walker. If I live to be
a hundred years old, the recollection of the
first time I ever heard his Oberon Pan-
tasia, on that piano, will remain with me like
the memory of graceful fountains in the
clear, bright moonlight. You see I am in-
toxicated; so no more about that.

There is a poetic and unpoetic way of
viewing all subjects. Who but Emerson,
for instance, would recognize in common
street swearing, "the popular recognition of
the Infinite?" I heard a very practical gen-
tleman, the other day, minutely calculating
how many dollars, he had expended, during
the last three years, to see and hear all the
foreign celebrities. It did not seem to pre-
sent itself in any other light than so much fa-
cious away from the country. He seemed to
forget that what we received of pleasure, im-
provement, and the refining influences of
cultivated taste, was far superior to money in
value. To me there is something beautiful
in the fact that while we send Europe our
superior machines and tools, she sends gifted
minstrels to us, to impart her superior cul-
tivation in Art. It did not seem to me, as
the wandering troubadours of old did history and
poetry. But the ancient mission embraced
only families and clans; while the modern
one, fluid and expansive as the art which
prompts it, intertwines the nations. There
is so much to divide the great human family,
that we cannot be too grateful for whatever
assimilates and unites. L. M. C.

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